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THE PACIFIC

A religious and family paper

Volume LII. SAN FRANCISCO, FEBRUARY 13, 1902. Number 7.

The Birds

O, WISE little birds, how do you know
The way to go,
Southward or northward, to and fro?

Far up in the ether piped they:
"We but obey
One who calleth us far away.

"He calleth and calleth, year by year,
Now there, now here;
Ever He maketh the way appear."

Dear little birds! He calleth me
Who calleth ye:
Would that I might as trusting be!

—*Harriet McEwen Kimball.*

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THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, February 13, 1902.

Seed-Sowers.

"God bends from out the deep and says,
'I gave thee of my seed to sow,
Bringest thou me my hundredfold?'
Can I look up with face aglow,
And answer, 'Father, here is gold?'"

The Growing Kingdom of God.

It was a message of hope and encouragement which the Rev. Dr. Barrows brought to all who heard him in his address in the Y. M. C. A. auditorium last week, on "The Growing Kingdom of God as Viewed by a World-Wide Traveler." When Dr. Barrows went to India he did not go to hunt tigers; he went to study there and elsewhere, on their own grounds, the great ethnic religions which he had already studied as thoroughly as was possible at a distance. When he returned he said: "I have come home from Asia with a new sense of the value to everything in civilization of that Christianity which has made civilization in England, and Germany, and in America. Christianity: A religion which shows us God seeking after men, and not men groping blindly through mists of error after God."

On one of the occasions when Dr. Barrows was speaking to that vast assemblage of Christian workers during the Ecumenical Conference on Foreign Missions, he saw in the audience one who had been his hostess when he was in Japan; and, saying then that he could never forget the morning when, looking out from the window in her home, he saw for the first time the snow-white wedge of Fujiyama, the sacred mountain, in a beautiful word-picture he concluded: "I look upon Christianity as the bright and beneficent mountain of God's truth and love. It looms up before my faith, and my hope, and my imagination like the snow-white wedge of Fujiyama. About its base are fertile farms, and peaceful, prosperous, happy homes. In its heart are the treasures of all wisdom and all knowledge. Down its sides flow the streams that have made European and American, and that will make Asiatic, civilization possible. Around its summit play golden splendors, and it dominates all other systems, even as the snow-white cone of Fujiyama dominates the fields and hills of Japan."

This accords with the study and experience of Prof. Max Muller, the ablest and most noted student of religions, who is on record as saying: "However highly we prize our Christianity we never prize it highly enough until we have compared it with the religions of the rest of the world."

In his address in the Y. M. C. A. auditorium Dr. Barrows said that he had seen enough of missions to fill him with hope; that the outlook was full of promise and splendor, and that he had found nothing satisfying in Buddhism nor in Confucianism, nor in any other ethnic faith. The brightest spots found by him in India were the mission stations, and the civilization of Christian England was pronounced of untold blessing to that benighted land. It was said that the best work in Syria and the valley of the Nile was being done by the mission schools, and that no spot outside of Great Britain and the United States was regarded quite so bright and promising for the best things in civilization as the Islands of Hawaii, lifted into their dawning splendor by American Christianity.

It was said that idea of a world-wide conquest entered the brain and heart of Christianity from the beginning, and in the growing unity of Jesus Christ which is found round the world there was seen splendid promise of the realization of that idea. An influential paper in India, edited by a native, was quoted as saying: "If you wish to find the noblest examples of benevolence you must go to Christianity and not to Buddhism."

The obligation resting upon Christian America and Christian England to arise to the demands of the hour was briefly touched by the statement that Indian missions are a stupendous success, and when properly supported by England and America they will add wondrously to the crowns already resting on the head of Christ. "He who robs a starving soul is as guilty as he who robs a starving body."

This message from one who has studied so carefully the great religions of the world has in it only the optimism which every Christian should have. There is abundant reason why the church should in the present age thank God and take courage. The gospel is as leaven in the world. Christ said it, and history shows it.

Centuries ago a herald of the gospel was going in chains toward Rome. He was human, as much so as

was John the Baptist, when, languishing in prison, he sent messengers to enquire of Christ, "Art thou he that should come, or do we look for another?" It is not likely that the man in chains doubted; his experience had been too vital to allow that. But certainly his heart was heavy with suspense and over the near future of his cause hovered clouds black and threatening. But some of his brethren at Rome, hearing of his coming, met him far out on the Appian Way. We do not know who they were, nor what they said; but we do know that Paul thanked God and took courage, and that, entering Rome, he preached Christ with confidence; and that, although he remained in chains, he planted the gospel seed in hearts within the very walls of the palace of Caesar and sent it out also along the great military and commercial highways to the remotest bounds of the known world.

To any who may be depressed, as they look out on all the sin and misery of the world, we would extend, out on their way, the hand of cheer in this message from a noted scholar and traveler, and in similar messages from other sources.

With fifty-five per cent of the world's inhabitants living today under Christian rule as compared with only thirty per cent a hundred years ago; with the number of professing Christians increasing more than an hundred per cent during the hundred years ending in 1886 as compared with an increase of but fifty-four per cent in the world's population; with one-third of the population of our own influential country Christian as compared with one-fourteenth an hundred years ago, statistically a survey is encouraging. There is additional reason for encouragement when the elevation of the Christian conscience is considered; and the improvement in Christian conduct in all the relations of man with man, and the growing and ruling idea of the fatherhood of God and the brotherhood of man are noted. The signs of the times promise not only that Christ's law is to be more fully established in the hearts of his followers throughout Christendom, during the twentieth century, that in Christian lands it is to lay hold of far more hearts than ever before, but that it is to lay strong hold of lands in which the people now sit in darkness. In support of this view is the recent testimony of Robert E. Lewis, of the Y. M. C. A. work in China, that the best thought of that nation is coming forward in support of Christianity; and that other testimony of Mr. Richards, secretary of an English society which has for its object the diffusion of Christian and general knowledge in Shanghai, that the attitude everywhere is such as to indicate that the missionaries will ere long be the trusted counsellors throughout China. Under Christian rule the gospel now has free access to the hearts of the people of India, Siam, Egypt and Africa. The bishops of the Methodist church are urging their people to adopt a more generous scale of missionary benevolences, stating that splendid opportunities for gospel work are opening daily in new places in the Orient. "More persons," they assert, "are now asking for Christian instruction in Eastern and Southern Asia than are found in all our mission churches at the present day. Our older missionaries can hardly realize that their eyes actually behold such days of promise." And a missionary who has been in India since 1863 writes, in an article on "The Missionary Outlook in Asia," that "the outlook of faith and hope is that India will be a Christian empire before the twentieth century ends." The recent great awakening in Japan, and the attitude of the government placing the Christian religion on an equality of recognition with the old religions, make the outlook in that country bright with promise. At least three-fourths of the Mohammedan people live now where there is opportunity for gospel work, and there are signs of considerable promise even among the people of El Islam. Writing in the Missionary Review for October, 1901, the Rev. S. G. Wilson of the American Presbyterian board, author of "Persian Life and Customs," says: "Notwithstanding the considerable increase in the number of adherents during the nineteenth century, and its present zeal and aggressive spirit, there can be no doubt that its great loss of territory has inflicted a severe blow upon it, and has given a great advantage to Christianity as a world-wide religion." And Mr. Wilson says that the church can no longer put forth the plea that the Mohammedan world is closed to missions. He points out the open doors and asks that their evangelization be put as a prominent part in the program of the twentieth century, "so that the spiritual conquests of this century in the conversion of Mohammedans may bear a good proportion to the territorial conquests of the past century."

Centuries ago Constantine saw, or thought that he saw, a luminous cross in the heavens, bearing the inscription, "By this sign conquer." Soon, then, under the banner of the cross pagan Rome became Christian, and the heralds of the gospel went everywhere under the protection of the imperial standards. The cross of Christ was planted among the barbarians of Europe; and, when later Rome fell, Christianity having been engrafted too late to save her, the sceptre of power remained nevertheless in Christian hands; and through it have come the grand civilizations of Europe and America which are now girdling the world with their beneficent rule and influences.

The cross of Christ still beckons onward and upward. It is by this that men and nations have conquered in the past; it is by this that they shall conquer in the future. In this promising outlook for the growing kingdom of God, in the marching orders of the divine Master, in the needs of the millions yet in the darkness and bondage of sin, the call comes to the Christian church to go forward.

"He shall not fail, nor be discouraged, till he have set judgment in the earth, and the isles wait for his law."

"Here's a work of God half done,
Here's the kingdom of his Son,
With its triumph just begun—
Put it through!"

Reprehensible Action and Words.

In announcing last week the closing, for a time at least, of the discussion in the columns of The Pacific of the question of Chinese exclusion, it was stated that there would be editorial comment from time to time as the matter progressed here and elsewhere.

The action a few days ago of two prominent commercial organizations in San Francisco—the Chamber of Commerce and the Merchants' Exchange—is a development which along with its sequences we cannot allow to pass unnoticed. Fearing—as they had reason to fear—the loss of trade with China, those two organizations passed resolutions favoring the admission of "all members of the mercantile class of China, such as salesmen, clerks, buyers, bookkeepers, accountants, managers, storekeepers, bankers and cashiers." Immediately there was a storm of protest and of calumnious denunciation. Some of these protests were couched in unobjectionable terms; but many of them were of such character as to show plainly the danger that menaces the republic. It is ominous when such declarations come from labor unions as the following from the painters, decorators and paper hangers of Oakland: "We denounce the Chamber of Commerce and Merchants' Exchange as traitors to the interests of the West and the whole United States, and especially to the interests of labor."

Such a declaration cannot but be a breeder of anarchy. It is akin to that yellow journalism which undoubtedly sent President McKinley to an untimely grave a few months ago. The Pacific cannot look with the least allowance on such declarations or utterances from any individual or organization. We have no doubt that there are honorable men not a few in the organization which promulgated those from which we have quoted. The present writer is acquainted with one very fine man in that union; it has, however, been said that he is a member somewhat under compulsion, not being able to get much work so long as he held aloof. And this is too frequently the case in the field of labor to commend the unions in the very best manner to the public. There are not a few persons who have membership therein simply because they cannot very well help themselves, and for much that is done by those bodies they are not responsible. But the reason for a man's membership in a union aside, there is no justification for any such resolution as the one here quoted. We say this as much in the interests of labor unions as in the interests of law and order. No union can afford to incite to murder and anarchy. But it is the reading of such words as those that has set many a man toward those crimes.

With few exceptions the thoughtful people of this State do not believe that those honorable bodies—the Chamber of Commerce and the Merchants' Exchange—were actuated by selfishness. A very large majority of our people believe that there are two sides to this exclusion question; they are seeking light and they do not countenance the bitter questioning of the motives of men who have had the courage to declare themselves on some of the features of the problem. Labor, organized labor, ought to know—and if possible it must be led to know—that some of the most conscientious men in this country, some who are as sympathetic with the labor element as it is possible for any person to be, are fearing a loss of trade with China if our present exclusion laws are continued; and they believe that such a loss—a failure on the part of the United States to seize the wonderful commercial opportunities opening up before us, if we treat China fairly—would be to the irreparable damage of American labor; that the people who control the larger part, or at least their proportionate share, of the markets of the world, will in the future be the happy, prosperous people.

It is for such reasons as these that The Pacific selects one of the most bitter of the protests against the action of the honorable bodies herein named and subjects it to what will assuredly be regarded by every fair-minded person as reasonable criticism.

And in the interests of the right kind of journalism—a journalism which will not be a constant menace to the republic—we deprecate also these words from the San Francisco Examiner, referring to members of the commercial organizations herein named: "Traitors to American citizenship and American manhood, who, in this crisis have deserted their fellow white men and have gone to lie down with the hordes of China." And this also: "Unfit for the association of decent people, because he is a traitor to his own kind for the sake of a few dirty dollars."

The time is coming when, throughout this nation, men who write and print words so inciting will be held as equally guilty with the one who sends the bullet into the heart or brain of the man they have been led to abhor.

This also from the San Francisco Post, concerning the Chinese, we deprecate: "He is a wearer of home-made clothes, an eater of offal, a den sleeper, a solitary, brutalized wretch, who makes his home in haunts shunned by dogs."

There may be found here and there some Chinese who rightly could be thus characterized. But the words are misleading and grossly unjust; they will give to persons who are not familiar with Chinese life and character a very erroneous idea as to that people; and they will fan also that race prejudice and that spirit of brutality and of utter lawlessness, the dark clouds of which loom ominously on the national horizon. The Pacific *knows* that it voices the sentiments of the Christian people of California and of the whole country when it speaks against such declarations as these in the public press.

The Phillips Congregational church of Salt Lake City is planning for a new church edifice to cost about $7,000. Considerable aid is expected from the Church Building Society.

Notes.

The Congregationalists of Victoria, British Columbia, will erect in the spring a handsome church building having a seating capacity of three hundred. A Sunday-school room will increase the total seating capacity to 400. The material used in the building will be stone. The Victoria Congregationalists have had a hard struggle, but the worst is undoubtedly past. The possession of a house of worship will add largely to the prospects of a reasonable prosperity in the future.

The presence of the Rev. Dr. John Henry Barrows, President of Oberlin College, in this part of California, as lecturer, preacher and speaker on various occasions during the last two weeks, has been an inspiration to all who have had the privilege of hearing him. Dr. Barrows' influence for good will remain long after his departure from us. As the Rev. Dr. Adams said, at the Congregational Club meeting on Monday night, not a weak nor an uninteresting thing has been said from first to last. The Pacific congratulates the churches of Southern California on what is in store for them as Dr. Barrows shall mingle with the people in that part of the State for a few days before his return to Ohio.

The Hilo Tribune says that the past year in the Foreign church has been pronounced the best year in the history of the church. A recent sermon by Mr. Cruzan on "Some Tabooed Amusements" is published in the Tribune. We quote the concluding paragraph: "Bring this matter of indulgence in amusements to the bar of your own conscience. 'Is it right for you to dance, to play cards, to go to the theater?' That is a question no church, no minister, no friend, no man, has a right to decide for you, much less to dictate to you what you shall do. You are free, a son, a daughter of God. You have your own life to live, the prize of manhood, womanhood, to gain. Are you striving to win? If you are prepared to abandon the struggle for mastery, you can do as you like. But if you mean to win, then you must bring every amusement to the bar of conscience: 'Will this help me, or hinder me?' A pure amusement, rightly used, will help you; abused, it will hinder you. God's word does not settle details for us in this thing, or anything. It lays down broad principles, and leaves us free in the application. The principle which should govern us in every amusement is very plain: 'Does this help me? Does it increase my strength of body and soul?' If it does, you are free to use it. 'Does it injure me? Does it weaken me physically, mentally, morally?' Yes? Then you cannot as a Christian, you cannot as a man, afford to indulge in it."

The paper read by the Rev. H. E. Jewett at the Monday meeting of the ministers of San Francisco and vicinity was concerning the First church of Berkeley. It was a remarkable presentation of the history of that influential church, which has increased from a membership of 23, since its organization in 1874, to 351. Six of the charter members are yet living. The paper led the Rev. Dr. Willey to the giving of certain reminiscences and reflections which made a profound impression on all who were present. As he thought of Stiles Hall, a Congregational gift to the University, and the influence which the Y. M. C. A. and Y. W. C. A. are exerting on the thousands of young men and young women gathered there in Berkeley, he thought what had seemed loss when the College of California passed from Congregational to State control might yet be found to be a blessing; that, perhaps, no denominational institution could accomplish for California what those Christian Associations would accomplish in and through the young men and young women touched by them. It might be, said Dr. Willey, that some such influences would yet go out from Berkeley as went out from Williamstown, Massachusetts, and that ever-memorable haystack prayer-meeting. Dr. Mooar and Rev. J. Rowell and Rev. Dr. Warren added to the interest of the occasion by their remarks, and the Rev. Dr. Woodbury said in conclusion that he had listened with great interest to all that had been said, and as an Easterner was impressed with the thought that, notwithstanding all the remarkable achievements thus far, we were yet in the beginnings of things by the Pacific sea; that the people of the present would be looked back to after a while as pioneers also.

The Mother Church.

In 1859 the benevolences of the First Congregational church of San Francisco were $2,079. In 1901 they were $19,659. In 1859 the home expenditures were $7,016; in 1901 they were $21,303. In the annual directory, just issued, Dr. Adams, the pastor, reviews the prosperity of the past year in every department of the church, and asks, "What next? Are we to be satisfied with the prosperity of our own loved church, or are we to take the world as our field and launch out into the deep?" And then he says: "We cannot be blind to one fact, namely, that our Congregational work in this city is far from being in a satisfactory condition. We have a large number of weak, dependent churches, that have not for several years made any appreciable growth. We owe something to them. Part of their weakness is due to the fact that for some years we were weak; we have been lifted out of our troubles. Are we willing to try to lift up the rest? Unless we feel the burdens that are pressing on these brethren of ours and find some way of being really helpful to them, our own prosperity will be of little lasting good. We have now an immense amount of reserve power; we can use it if we will.

"The world is large; the Savior's command was to go into all of it. The early disciples were not ashamed to remain where they first received power from on high; they took that power to the ends of the earth. Where they could not go in person they sent, with the result that the gospel was preached in the whole earth. We now have representatives on the other side of the globe; Dr. and Mrs. Atkinson are doing for us what we cannot well do ourselves; we are to sustain them with prayer and gift so that they may not be hampered in their work; they are to keep us informed of the progress they are making.

"We also owe a large debt to California. Our part of this great and glorious State has decided that it ought not any longer receive aid from the East; we have determined to save our own self-respect and pay our own bills, as we ought to have done long ago. This church has a large share in the responsibility for this action and will, of course, give with liberal hand to make the movement a success. We shall ask for two thousand dollars from the First church, and shall expect to get it."

These words from the pastor of the First Congregational church have the right tone. They will make every church and pastor, to whose attention they come through the columns of The Pacific, realize more fully that "we are brethren." "The Mother Church" was never stronger than at present, and it is evident that this strength is to be used for the common good.

Acorns from Three Oaks.

Aloha.

Seattle's Salutatory.

It is a good thing to see the great works of God in good company. If one has a doxology in his soul it is pleasant to have a sympathetic chorus. There are many generous and useful Congregationalists and Californians in our churches who have not seen the kingdoms on the north of us. They have never even been to Sweet Brier Camp. The fascinating fizz of Shasta Springs has never brought sweet tears to their eyes. They have not revered Mt. Shasta for seven memorable hours from a car window. There is no mountain in America, perhaps not in the world, so related to a great winding railway as to cast its spell on admiring train passengers.

Dr. Bradford says the Willamette Valley is unsurpassed in this world. He is to be at Seattle at the Pacific Coast Conference, so as to be included in the attractions. For the fraternal and genial moderator of the National Congregational Council is a peculiarly genial and sweet-hearted man. It will be a good preparation for the uplift of his eloquence to see Mt. Hood and Mts. Adams and Jefferson from the heights of beautiful Portland. If you stop off a train for that easy car climb and entrancing view you will come down a humbler Californian. I will admit the Golden State is not the whole Coast, and you will be puzzled to name one single California view which surpasses Portland Heights. Another puzzle awaits you when you see that noble Snow Mountain, which both Tacoma and Seattle see and "sabe." But they have different names for it and you may avoid platform pitfalls and social slips if you take my advice and compromise on the name "Ta-nier." They will smile to hear you and will know you mean to be impartial. Puget Sound will charm you. The swift steamer between the two cities will hint what will some day be a common pace on San Francisco bay.

The Committee of the Coast Conference have asked me to notify you about railroad rates, and I had to toss in a mountain or two or the acorn had been too small for you to pick up. The programs will be coming to The Pacific and our pulpits ere long. It can be known now that pastors and their families can go to Seattle for half-fare. If fifty or sixty laymen go from California they can have round-trip fare for a fare and a third. What length of stay may be had, what stop-over privileges given, what will be necessary to have a special car or cars, the watchful Pacific will tell us later, with hearty interest, too, for did not the editor come from Washington, where he had a joint pastorate with the beloved Freeland? Please, gentlemen of the Seattle Committee, have Bro. Freeland on the Welcoming Committee. Haven't I fulfilled my promise? Saratoga blossoms for your first spring outing! For your summer trip, consider the "temples and woods" of Seattle. If you have never shod yourselves with lumberman's nails in your boots and walked Washington fir logs, you have an experience before you. Try it a day. If you cannot walk ask the Entertainment Committee to furnish you a cayuse which can walk a log. They can do it—committee and cayuses. My word for it, a new woodsy sensation! Once will do—but you want it once—more than you want an air-ship, and most as much as you want an automobile. And now, as Shakespeare says, "Put money in thy purse," if thou the wide world would see. If you find as large a "Polyporus Lucidus" as I did I will give you as big a bag of Santa Clara apricots as you can lift.

Phillips Brooks' Life.

Thanks to that kind but unknown Oakland lady who has sent several copies of the life of this wonderful preacher to some country pastors; her example has stimulated others. A beloved Minnesota boy, whom I was so happy as to lead into a beautiful ministry, has paid be a large dividend by putting in my way these blessed books. It has been a feast to read them. It has made me love men better to read of this loving great-heart. No book like these has made me wish I could begin life again—love men more and write better sermons. That is what the books made me think of. Such plain sermons as I get call to preach shall be more earnestly and lovingly spoken because I've read of Phillips Brooks. I sorrow that I never sought his Boston church. Happy Brother Brown who did. I don't wonder he can scarce get through a Sunday without reference to Phillips Brooks. Phillips Brooks—true churchman! Servant of the Church Universal of the Living God! Heaven is more alluring because he is there. I shall see him and Him whom he preached. Of course some good soul has given "Phillips Brooks' Life" to the seminary. Devour the books, dear theologues. You who love Home Missions give one to Superintendent Harrison to lend to the dear home missionaries. You who love Sunday-schools give one to Bro. Singer, to lend where it will do the most good. He will find places for it. You who want our free churches built with the same devotion with which Phillips Brooks (I love to speak or write his name) built Holy Trinity in Boston, furnish Bro. Wikoff a copy of the great Bishop's life, to inspire the builders of our Congregational temples. If any speech or sermon of mine can help any church put these books in a pastor's library or church library, command me. I'm the bondman of the Lord and a good missionary woman often, but I'll respond for Phillips Brooks' books when I can. I make bold to think Pastors Brown or Rader would make special lecture terms to put these great books where they would aid true pastors and churches.

Just a Word to Home Missionary Wives.

Sisters be gentle with your absent-minded husbands. I know; I was a missionary once. The good man *is* absent-minded. But his body and heart are present. See the bright side of him. He is yearning for a revival to bring in the souls he travails for. He is dreaming how he can lift that awful church mortgage. "Awful" is just the word. The trustees don't take it deeply to heart. He must. If he forgets the molasses you sent him for, and even brings the jug home empty, forgive him. Be sweet! Men don't care a rap for ministers who don't get rapt in meditation. His absent-mindedness does not mean he is loving you less, but his work more and more. Get errands, readings, garden work and all practical things you can from him for his sanity and health, but be lenient with his forgetfulness. What poet was it made a big hole for a cat and a small one for a kitten? He forgot the kitten could follow the mother. By and by your missionary cannot work any more and you can sit by the open fire and hold hands and look into each other's eyes as you did when you were young. Your absent-minded man will be present-minded then and when you or he are wanted in the Heavenly Presence, where men will not be forgetful, you will find his wits about him. "Husbands love your wives, and be not bitter against them" if they do sometimes bite your absent-mindedness hard.

Conscience is God's deputy in the soul.

The Congregational Club.

By Rev. William Rader.

The meeting of the Club on Monday evening, at the California Hotel, was the largest held since the Club was reorganized under the present regime.

It was ladies' night, and the main room where the Club has been entertained was quite inadequate to accommodate the many guests, so that an additional room was used to meet the demand for seats.

President Nash presided and introduced as the first speaker Dr. Woodbury of the American Missionary Association, who always brings a message—breezy, humorous and hearty.

President John Henry Barrows of Oberlin was the speaker of the evening. His subject was "Sam Adams, the Hero of the American Revolution." President Barrows has been almost lavish with his eloquence since he arrived on this coast, and everywhere he has been greeted by appreciative listeners. His lecture before the Pacific Seminary at Berkeley have not been the least notable of his addresses. His observations as a traveller, his sermons, and last but not least, the famous lecture on Samuel Adams, have revived memories and kindled prophecies of past and future which have done us good. Dr. Barrows belongs to the distinctively oratorical class of speakers. He shows a working acquaintance with Wendell Phillips, Beecher, Lowell, and that class of orators of which George William Curtis was a type. That he has studied history with the insight of a spiritual historian is apparent from every address he makes. His active mind deals naturally and effectively with large things. He binds all religions into a parliament, all nations into a world, and all churches into a kingdom. Things, movements, men, truths, appear to him in the large. It was with such a mental temper that he handled the character and career of the hero of the Revolution, with a tropical rhetoric, and a charming familiarity with the best epigrams coined by the greatest orators of the country. He took us back to the foundation of the Republic, and transported us to the beginnings of our national career.

Sam Adams is well-nigh forgotten in this new West. His name and fame are dimmed by other and more recent names, so that the present generation needs to be told the story of courage, political sagacity and heroic determination which thrilled the hearts of soldiers and laid the foundation of the republic. This Dr. Barrows succeeded in doing in an oration whose dominant characteristics were learning, literary expression, and eulogy. If the Congregational Club continues to utilize such visitors from the East as President Andrews and President Barrows, it will continue to grow in numbers and power.

The Outlook in Japan.

Kyoto, Jan. 22, 1902.

Dear Pacific: The New Year opens with a bright outlook for Christian work in Japan. They are realizing the need of the spiritual uplift of the whole membership of the Church, in order that the "Forward Movement" may move forward and enter all the many open doors, and in order that the large number of inquirers may be properly trained, taught and welcomed into churches which will not chill them, but unite with them in loving service for others.

I have just returned from a quadruple service in the center of our first church of Tamba. This is one of our *banyan* churches, as we call them. It is located in a mountain valley west of Kyoto, and it has already spread over a region twenty-five miles long and five or more miles wide. Its members are found in towns and mountain hamlets all over this region. They have built with their own money six little churches. One of these was dedicated last Sabbath, at Sonobe, about the center of the church, and this service was followed by a baptismal service, when four united with the church, and by the communion, and then a Church Y. M. C. A. was organized into which forty-five young men came, thirty-two of them Christians. They are scattered over this organization, and have a circulating library. The movement among young men, and especially in the schools, toward Christianity is remarkable and very hopeful.

Sincerely yours, *J. D. Davis.*

The Lectures by Dr. Barrows.

The lectures by the Rev. Dr. John Henry Barrows in Stiles' Hall, Berkeley, on the Earl lectureship foundation of Pacific Theological Seminary, have been continued during the past week, with a large attendance.

SPIRITUAL WORSHIP.

The fourth lecture in the series was on "Spiritual Worship." Dr. Barrows spoke in part as follows:

"The essence of man is the soul that thinks and loves and wills, and that soul is known only to God and to itself. Science may strip away the body in search of the naked human spirit, but her stealthiest approach is eluded, her wisest analysis is baffled. The soul works through the hand and looks through the eye, but hand and eye together cannot find the soul. The mind of John Milton was the camping-ground of the angels of God. But who, by searching Milton's brain, could discover the Paradise Lost? Man is spirit and must be spiritually discerned. The limitations of matter cannot be applied to his essential nature. Your thought hasn't extension like your arm, or division of parts like your hand. It has mysterious and wonderful relations to the brain, but you cannot measure the cubic inches of the one as you can of the other. You cannot tell me the linear dimensions of your desire to be rich. Whoever thought of a child's affection as stationed on this mountain or reposing in that valley? You may weigh the granite and bronze of the Lincoln monuments in our country and measure all their parts with a yardstick and picture them with the pencil of the sunlight, but where is the science that can photograph the form or measure the solid contents of Lincoln's patriotism?

"Man, then, refuses to submit to the measuring line and the microscope. He is spirit and may understand that which is like unto himself. He may discern and interpret God. God is spirit, hidden to the eye, inaudible, intangible. He is love, which has a thousand manifestations, shining in the dew and gleaming in the heavens, but itself discerned only by that love in man which is also invisible to the eye. God is righteousness, evidenced in the crumbling of an empire and the sting of a child's remorse, but revealed only through that conscience which human chemistry cannot analyze. God is wisdom, shown forth in the changing months and the cleansing rainstorm, but thus shown forth only to that reason in man which sends its invisible thoughts from star to star and binds with invisible cords the footstool and the throne of God. God is spirit, and they that worship him must worship him in spirit and by the medium of truth. He dwelleth not in temples made with hands, neither is worshiped with man's hands. It is only by the activity of those faculties which take hold of God; it is only by an individual appropriation of the truth, through the ministry of the Divine Spirit,

that the human soul is purified and thus fitted for true worship.

"Thus we are led to see the error of ritualism. By ritualism I mean the strong tendency of human nature to make religion equivalent to the performance of certain acts and in certain places. It is a blessed truth that God does especially reveal himself to the devout by imaginative spirit in certain sanctuaries. Piety may be stirred within the walls of some familiar church, or some storied shrine, just as patriotism is kindled on the battle-field of Lexington or Marathon. As there is something in human nature which hallows the spot where great deeds have been done, so there is something within us that reveres the places when God has already met the soul. Forms and symbols and dedicated buildings may be helpful to worship. A piety that discards all forms and symbols and visible helps is in danger of evaporation. But human experience shows that the greater danger lies in identifying religion with the mere instrumentalities of worship. That God dwells in exclusive certain sanctuaries and may be found by certain incantations, that holiness drips with the water of baptism from sacerdotal fingers, that piety is the gift of days and observances—these are very soothing doctrines. They help the comfortable divorce of religion from daily thought and life. It is pleasant to concentrate devotion on short periods of time. The confessional absolves in a minute from the sins of a twelvemonth. Laziness loves a piety of this sort. With a businesslike satisfaction the Greek pilgrim journeys a thousand miles to bathe in the Jordan, saving his baptismal robe for his winding sheet—this act accomplished, all is sure. How many of us ease our consciences by a mechanical worship at appointed times. But the waters of the Jordan cannot cleanse from sin; the anointing of the priest cannot heal a broken spirit. The shadow of a cathedral is not the shadow of the Almighty. One may share in the pageantry of a Roman Easter and not rise to newness of life. Holiness may have no connection with holy places. One may walk the streets of Old Jerusalem with dim vision of the New. Those living nearest the scenes of Christ's earthly life know least of his spirit. Turkish bayonets are needed to preserve peace in the Grotto of the Nativity at Bethlehem, and many, seeing Mohammed keeping guard over the cradle of Jesus to prevent Christian monks from cutting each other's throats, have said, 'Christ is not here; he is risen.' and their hearts have yearned, it may be, for some village of the prairies, far off under the sunset skies, where Christian souls meet in the fellowship of fraternal love and worship God, who is spirit, in spirit and in truth."

THE FATHERHOOD OF GOD.

On "The Fatherhood of God" the subject of the fifth lecture, it was said:

"The human mind, in its natural workings, is strongly and intensely theistic. Men believe in God. But what is the nature of this Divine Someone? Jesus answers, 'Father, love.' There is now a disposition in the non-Christian faiths to claim the existing doctrine for the divine fatherhood. In the teachings of Jesus we discover a serene, rational and heart-satisfying revelation of the divine nature. The Fatherhood of God is not restricted to those who have become degenerate through the spirit. God sends us good things upon the evil as well as the good. The spirit and drift of Christ's whole teaching are in favor of the universal fatherhood of the Divine Creator. Doubtless, through regeneration, men become in a particular sense God's children, but even the prodigal son is a son. God is a true Father, and what would be monstrous in earthly fatherhood cannot, if rightly understood, if we have an adequate knowledge of all the facts in the case, be deemed just in heavenly fatherhood. We cannot explain all the divine dealings with men, for we have not the right point of view. We know enough of God's nature and methods to trust him, but not enough to say in every case, 'He cannot do this,' or 'He could not possibly do that.' We must acknowledge that God does permit his children to be brought into existence and trained under unwholesome, terrible, and at times even ghastly conditions. Why do we not yield to the pressure of these facts and deny the divine fatherhood? Simply because we have known and believed the Christ. He is the great Teacher and Illustrator of this truth. He is the revelation of God himself, and the doctrine of the incarnation necessitates the belief that humanity and divinity are of one spiritual essence; that God is indeed our father, and that in some sense at least we partake of his nature. We cling to the faith in God's fatherhood because we have other evidence of it than is furnished either to the savage or to the scientist, and because we have reasons for thinking that the inequalities and injustices which we behold are yet to be explained away. One being and one alone is responsible for persuading men that God is our Father; and far beyond the bounds of Christendom the faith has gone which is beginning to harmonize the spiritual teaching of many races and religions. That being is Jesus Christ. He taught it. He lodged it in human hearts. If God is not our Father then Jesus told a monstrous falsehood, and we must surrender our faith and Christianity because our ideal has been broken to pieces. We are not prepared to do this. We have found by experience that the one safe thing to do is to trust Jesus Christ. He has been no misleader of men. Just so far as the world has believed him and followed him, men have been emancipated, uplifted and blessed. The one unsafe and disastrous and misleading thing is not to believe him. His perfect manhood makes him the anomaly and glory of history. His moral perfection justifies through implicit confidence in his doctrine."

GOD IN CHRIST THE CLIMAX OF THE DIVINE REVELATION.

In treating the subject given above Dr. Barrows said:

"More than any other generation in the history of the Christian Church, the last two generations have gone back to the Christ and to the Supreme Teacher of all time. The tide of humanity has not since risen so high as it rose in Jesus Christ. 'All admit and joyfully admit,' said Channing, 'that Jesus, by his greatness and goodness, throws all other human attainments into obscurity." He only among all historic characters can justly be said to have lived with no consciousness of moral unworthiness. His freedom from sin was not the result of prolonged and painful effort. With Jesus we find no tears of penitence, no prayers for pardon, no betrayal or suspicion of error or iniquity. He was not only completely innocent. He was positively and completely holy. The crystal goblet was not only stainless, it was also filled with the wine of absolute goodness. Today the empire of Jesus over all kingdoms is his full-orbed manhood, embracing all virtues. The Christian religion reaches the climax of revelation in Jesus Christ, the Divine Redeemer, thus bringing God into human life where it is neediest. Christianity alone reveals the divine and is continuously and successfully

seeking after mankind with the object of redemption. It shows us God inaugurating a system of recovery and lifting above the redflag of the primeval anarchy the banner of his love. Christ came to reveal the God of all grace. When we get any faintest glimpse of the Divine Fatherhood, which is the background of Christ's redeeming work, we learn to trust, in the midst of all the perplexities and griefs of life that divine head whose pulse beats are the life of the universe. The nations to whom we send the gospel believe in hell, but do not believe in love. 'God so loved the world'—the illustrious sage of China does not say that. Gautuma Buddha never uttered any message of divine love, and the so-called gospel of Buddha is a misnomer. Friendly students of Mohammedanism sometimes find that Mohammed's god is savage, aggressive, almost cruel. The Khoran speaks much of the Merciful One, but that mercy is dimmed by other attributes and is not made real and creditable. Hinduism seems to have known little of the supreme love actually in some historic manifestation, seeking to fill man with divine power and the purpose of complete redemption. But Jesus toiled to inspire in men the confidence that he is the God-ordained Savior of mankind. How fragmentary are the best representations of the God of all mercy to be found in other literatures compared with the mighty and full-orbed truths of the Christian Scriptures. The supreme climax of the divine nature as redeeming love is seen in the incarnation of the Son of God. This is the climax of all disclosures."

Christian Experience.

Mrs. M. D. Weage.

A short but sad example we find in a late number of The Pacific, which rather reflects on the old method of requiring the young to testify. The objection seems to be that such know nothing of that to which they are required to testify. That may be true in some cases, but would hardly, I think, apply generally, and as was once said in answer to such an objection, "If they don't *know*, they *guess* mighty straight." The testimonies given, as I remember some fifty years ago, were not required to be in stereotyped phrase, but in simple language suited to all ages and capacities. I also speak from experience. It cost me an effort in the beginning, at the age of twelve, to speak before others, and would, if I had waited longer, probably, but I was stronger for it and have often wished that more stress was laid upon it as a duty for the young now. Such is the scope of the subject that none of us need await for a full understanding. Minds differ in their grasp of religious as well as other truth. If our children are Christians from infancy, I see no objection to their early training in speaking of their religious life, and so to be ready to give expression to the higher experiences that come later. Much of the shrinking and timidity we see among our older members in our prayer and social meetings come from inexperience on this line. Paul had his training in the school of Gamaliel, and when his spiritual awakening came was ready for his great work. Sterotyped expressions are more in use in first efforts in all classes, but the spirit and effort on our own part will free us. I am pleased with our Christian Endeavor practice in training the young to take a part in social worship. One danger should be guarded against—that of appropriating the experiences of others as our own, simply because we are of the same belief. In after years I nearly lost confidence in my early experience, because I could not claim so full and rich an experience as some others, but found, after much perplexity, that "there was more to follow; always more to follow." The words of Scripture presented by the Spirit, to my mind, at the turning-point, were the words of Christ to Phillip, "Have I been so a long time with you and yet hast thou not known me?" There seemed somehow a sad reproof to mingle with them that touched my heart and melted me to tears and full acceptance of the soul-satisfying truth. Then followed my heart's desire in revelations of the Spirit, so that some whom I regarded as so far in advance seemed to question the assurance with which I, the once doubting one, felt compelled to testify. I was grieving over this when the words of Paul were very forcibly presented to my mind—"We that are strong should bear the infirmities of the weak." Surely, I said, these cannot apply to one so weak as I am. But the question met me, Are you not stronger spiritually than you were? This I could not deny, but rejoiced in it. Now, as I recall the past, with its many precious experiences and translations of spiritual truth, the beginning seems very small in comparison—something like the bright star that guided the shepherds to the Savior of the world. We believe that the different kinds and degrees of Christian experience often cause unnecessary divisions among God's people, because not understood. Even the early disciples differed. All were not taken up on the Mount of Transfiguration. Paul and Stephen could testify to things that only they could, and for this very reason they were condemned and stoned. "Away with such a man, for he is not fit to live," they exclaimed; and so the world and some of the Church, virtually, say now. Mr. Finney, in his biography, testified to experiences that are beyond our natural powers. I was speaking of one instance to an intelligent member of our church, and she affirmed she would have nothing to do with such a book, but she would read the same in her Bible and believe it. Like the Jews, when Christ came, although looking for him, their law condemned him to death for confessing himself the very Christ they were desiring. So we, while desiring evidences of the supernatural, are ready to condemn those who might testify to God's intervention in human affairs, even in this, our day. While prostrated by sickness, I was awakened from a stupor by a sound as of rushing wind and beating rain. I said to one sitting by: "There is a great storm out, isn't there?" "No," he said, "there is no storm; all is quiet." "Why," I said, "there surely is; what is that noise I hear, and music—oh, so grand—and the tune I know. Oh, don't you hear it?" I repeated, and then appealed to my daughter, who was near. "No," she said; "but, oh, mother, you will die, I know you will," she exclaimed, "for those who hear such music never recover." And she was so frightened I turned to her, assuring her I should not die. And the strains grew fainter and passed away. Since then I have listened to trained choirs and noted musicians, but have heard no music to compare with that. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for those that love him; but God hath revealed them unto us by his Spirit."

Port Angeles, Wash.

Finish every day and be done with it. You have done what you could. Some blunders and absurdities, no doubt, crept in; forget them as soon as you can. To-morrow is a new day; begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays.—Ralph Waldo Emerson.

Bystander's New Truths.

W. W. Lovejoy.

[Condensed, and partly rewritten, a paper read before the Congregational ministers of San Francisco and vicinity, December 23, 1901.]

Two or three times in The Pacific Bystander's new truths have been asked for. Doubtless each one of us in sympathy with the so-called new truths has been interviewing himself for such answers to the query as will show what is meant by "new truths," or, better, new forms of old truth.

There are two attitudes in theology, then, present among us. May we without offense call these liberal and conservative: *liberal*, that which boasts the new truths, and, too confidently, often, is enamored of the Present; *conservative*, that attieude which is wisely reverential towards the Past, tenacious of the things of good report, which esteems the Fathers, and which maintains the true apostolic succession.

Puritanism, historians have said, is not a church or a sect, but an attitude of mind. In like manner the liberal attitude is only understood when viewed as a philosophy: a philosophy of knowledge, of the human soul, of the nature and method of revelation. We all have our philosophies, and though philosophy and faith are not synonyms, one conditions the other, and it is a true saying that you cannot carry your philosophy in one pocket and your theology in another. Our theology is always a philosophy. What is *given* us in Nature, History, the Bible, is one thing; our interpretations and systems of thought built on this is another. The latter is the symptote of the former.

The liberal's philosophy is, in a word, the Baconian or Inductive. To this he is wholly committed, as to the only method which promises sure results and maketh men of one mind in their Father's house. His ardent hopes of ultimate Christian unity are begotten of it; for Authority, except as this is Conscience, speaks finally here. To him it is supremely a revelation. It is, as Bacon called it, *Instauratio Magna*, the "Great Restoration" of learning; the *Novum Organon*, or "New Instrument," "by which the human mind may exercise its jurisdiction over the nature of things."

The Inductive philosophy necessarily concerns itself with the present, and from it alone forecasts the future. Only he who lives in and loves the present has any rational expectations concerning the future; and so the liberal has great hopes that God will perfect that which concerneth us, and in ways beyond our dreams will set forth a redeemed humanity and a kingdom of righteousness in the earth. The present scene is the stage of a great drama whose denouement shall be worthy of his heart who conceived it. For the present, where the acting is taking place on the stage, *there* is the center of all the illumination there is; elsewhere the lights are turned low. Therefore, says the liberal, perhaps too bumptiously, "All the truth we may find is given in the environment." This also is a revelation and a universal law. In the things at our feet, in the common gravels, till lately somewhat overlooked, these tailings, as we turn them over carefully by new processes—here, if anywhere, is found what we seek. The nuggets, it may be, have been picked up long ago; they are now useful as samples; but our energies find place and substance in what is alone ours; viz., in that which we make our own from the materials at hand. "What father, if his son ask bread, will he give a stone," to break his teeth on? Great faith in the present; the kingdom awaited here. "Henceforth (not 'hereafter' in Luke) shall the Son of Man be seated, at the right hand of the power of God."

The Inductive philosophy—hope in the present. There logically follows next, faith in men. Not faith in Man, with capital "M," but in men—dirty, unemployed, sun-tinctured; in the "Yellow Peril," and in the Black Reproach and Problem, as well as in the washed and respectable Caucasian. With Milton this is the first article of the liberal's creed. And this because God is seen in men; we look for him there, as the refiner looks for the image in the smelting pot. The Divine is reflected in the Human; it is reflected "in divers portions and in many manners." This was true before the "express image" was given by a Son; it is more clearly and helpfully true since.

Thus is established what we speak of as Personality in the human, on which truth hang all the law and the prophets of every age and clime. In the conception of personality as belonging to man, is implied all of moral responsibility, spiritual possibilities, which may be predicated of us. It is true, I think, that only in one sense of personality in men do we come clearly and consciously to personality in God. We would not now be doubting God's personality if we had been true to the personality of the human lives about us. Humanity speaks, in its truest utterances, with God's voice, so Justice Jerome believes, and he won in the fight against Tammany. This was Lincoln's secret. It is the secret of all true leaders of men. It is by knowledge of ourselves and others that we attain to the knowledge of God. The Greek was right. "Know thyself" comes first.

Thus Personality involves Mutual Recognition: God owning likeness to us; we responding in some Thomas-like cry, My "Lord and my God." Jesus wins us by his recognition of ourselves. Who is the man that binds us to himself in bonds that cannot be broken? He who has the insight to read out distinctly what we are, to recognize our truest self through the disguises of our shambling lives. On some red-letter day of our life he utters words of discriminating appreciation—brief, slight, unnoticed, it may be, by others, but we have received a new name—the secret of a mutual recognition in spirit is ours. We are known in our *idea*, and in the purpose of our lives. We are his. When this becomes very clear, as between God and man, you have a Samuel, a David, an Isaiah, a Saul on the road to Damascus: "*I* am Jesus whom *thou* persecutest."

Two things follow: The incarnation, as God's recognition of us, of the essential personality of our being and of our kinship with him; and, second, the high value of the witness within—the testimony of consciousness, with all that this includes. The highest thing about Jesus is the testimony of his self-consciousness. The mystery of man's own nature prepares us to find the mystery deeper in Christ's being; but if, in one definition of humanity he still stands as a term not wholly known, we hold fast in repetition, "bone of our bone," "flesh of our flesh"; "learned obedience by the things he suffered"; "tempted in all points as we." In that very modern Epistle, Hebrews, where we get our first statement in concrete example of the Higher Criticism, we read, "Both he who sanctifieth and they who are sanctified are all of one." Of one substance is the meaning, to borrow the language of the creed.

The Incarnation is "the revelation of the Supreme Humanity of Deity." In our case and in Christ's it was made in conscience, reason and in the service of mankind; i. e., in the normal action of the soul as it is true to itself, as it stands self-revealed. It is our self-consciousness which enables us to understand that marvel-

ous testimony of Jesus to himself, the expression of his self-consciousness. By what possibility could we come at it otherwise?

His love for us is no mere good nature. Somehow it must have been given in self-experience. How did he come by it? Is it not in ultimate analysis just this: that he was true to himself; that what things the Father pressed on his conscience, what he himself reached by reflection, what he learned in the service of men—these he absolutely obeyed, and so came into possession of himself, with added powers of soul? Even that obedience of faith which involved the sacrifice of himself that he might still be true to what he had seen of the Father was but fidelity to himself—in other phrase, love to us as given in his knowledge of himself. In himself he learned to know us and the Father's purpose concerning us. This was his "joy." This is the secret of the eternal fascination he has for men of Adam's race, that even in our want and sin is revealed negatively one kinship with him. What he is that we ought to be, in pattern, if not in degree.

Likewise, we so show and understand love. To be true to that which is about us, which is the raw material of consciousness, is to discover what we are and what our lives may become. "To thine own self be true, and it must follow as the night the day, thou canst not then be false to any man." In our own self-development, under the immanent Spirit, is revealed the Christ. So Pascal, after his long search, in the word that came to him, "Thou wouldst not seek me hadst thou not already found me."

Christian evidencs and apologetics are thus given first in inward experience, not in some verbal or intellectual presentation. If we are challenged to declare our love, like Cordelia, in "King Lear," we prefer to remain silent. We no longer bow down to the idols of the market place. You cannot fash us with nicknames, as new-Unitarian. He who bandies them is neither very intelligent theologically nor experientially.

Yet there is a place for an attempted intellectual presentation. It is possible to frame it as follows: Jesus is Lord of life, Creator, because of the authority he claims in the kingdom of God. When the Earl of Kent, to borrow again from "King Lear," exiled by the King unjustly, returns, disguised, to do him service to the end, he is asked his reason and replies, "You have that in your countenance which I would fain call master." "What is that?" asks Lear. "Authority." But such authority, if true, is but the outward manner and speech of consciousness. This testimony to one's self—in Keats, in Byron, in Shakespeare, in Abraham Lincoln, in William McKinley—is, beyond all disputation, the voice of the real man. We cannot escape its truth. He whose life was without flaw, wholly given to God and to the service of man, told us what he had come to know as the truth about himself. This testimony is in its nature final.

And it is testimony to the essentially human. The perfection of Jesus is his moral glory as a man. Was he not human when he took up little children in his arms and chartered them as perpetual ushers of the kingdom? Most human when he listened and heard and answered love's cry above its dead for eternal possession? Does not his voice ever vibrate with "the deep, sad music of humanity," with the dominant chord "deep in the general heart of men"? When he swung open the doors of hope at the demand of the simple human kindliness of the penitent thief, was it not a testimony to our original endowment—kindness, which means kinness? As we thus recognize and adore this spiritual beauty of the Son of Man and fashion ourselves thereafter by his spirit, do we not acquire organs by which to understand him as he is?

This one faith is safe in the passionate keeping of human hearts, for they really *possess* it; they have learned the laws of its appropriation, and the need to state it concretly in terms of human life and love. These crown-jewels of our humanity need not to be guarded by logic, as in a Tower, with metaphysical postulates as strutting wardens, barring the way of approach. Is it a necessity of our lives that we should be able to expound and relate the Logos-doctrine perfectly? The spectacle of learned theologians, stumbling over one another in attempting it, is too discouraging! Its simple use by John has been erected into an idol of the theater, to the hindrance of true knowledge.

The case is much the same with the Kenotic theory. What if Bruce and Godet and Gore and Principal T. C. Edwards, and a number of Germans now in their dotage, have taught it! It is but a half-step from Docetism, and we know where that left us. (See Schaff.) The dogma had packed on metaphysical deity till it had to unload at the gate of history. From Chalcedon down the history of Kenotism is its refutation.

If the liberal has friends among the theologians, they are such as Wm. Newton Clarke, Jas. Denney, Auguste Tabatier, and Prof. Henry C. King of Oberlin, whose theology of reconstruction in terms of personal relation forecasts the type of theology of the future. Allen's "Continuity of Christian Thought" it uses as a sort of calculus, even near at hand. Ah, yes, Schleiermacher—it couldn't forget him!

Evolution (development, a better word for theology): Christianity, a progressive and cumulative revelation in time and history, belonging to the very substance of history and to the development of man on the earth. Christianity itself in the evolutionary process, which is but a stupendous drama of development, an unfolding of love; as true in the realm of mind and spirit, as they move towards perfection, as it is in the dominion of matter and sense. To think otherwise would be but a preparation for Bedlam, or drive us to take up Clough's pathetic words in literalness.

> "It seems God's newer will
> We should not think at all of Him, but turn,
> And of the world that He has given us, make
> What best we may."

The first number of The Missionary Outlook, a quarterly publication in the interests of the California Home Missionary Society, is being distributed among the churches. It has as its object "to describe the work and needs of the Society," to give news from the missionaries and their fields and to report from time to time the financial condition of the Society. This number contains a page in the interests of the Sunday-school and Publishing Society.

Truths.

Nothing can be little on which the service of God depends.

Neglect mending a small fault and it will soon be a great one.

An evil intention perverts the best actions and makes them sins.

Cast your bread upon the waters, but do not wait until it is too stale for your own use.

The Sunday-School.

BY REV. W. H. SCUDDER.

The Arrest of Stephen. (Acts vi: 1-15.)

Lesson VIII. February 23, 1902.

M. Acts vi: 1-15. The Arrest of Stephen.
Tu. Ex xxxiv: 29-35. A Shining Face.
W. Isa. liv: 11-17. Promise of Victory.
Th. I Kings xxi: 1-14. Wicked Accusers.
F. Matt. xxvi: 59-66. False Witness.
Sa. Heb. x: 32-39. Reproaches and Afflictions.
Su. Phil. i: 19-30. For His Sake.

How was the mission of the gospel to be accomplished? Seven years, approximately, had slipped away and the church still centered in Jerusalem. Like a flourishing oak, its roots struck deep into the soil, making efforts to move it increasingly difficult. The Great Commission seemed to have been forgotten, or a peculiar interpretation given to it. There was probability that the church would resemble a gigantic banyan tree, its extended branches letting down roots to occupy the soil at increasing distance from the trunk, with its main stem fastened in Jewish territory, feeding on Jewish manners, traditions, interpretation, thus assimilating the narrowness of a single people and reverting to a national organization.

But the divine purpose could not thus be limited nor hindered, and the narrative beginning with chapter vi shows how naturally and effectively the simplest elements are used to effect a result which lies in God's mind. The church, while entirely Jewish at this period, contained two distinct parties. The Nationalists were dwellers in Palestine, intensely Jewish in purpose and thought, narrow and unprogressive, believing that every thing of benefit to the world must flow through Jewish channels. The apostles belonged to this party, although their Galilean training saved them from that more concentrated bigotry naturally connected with the capital city, where were the temple, the Sanhedrin, and the great theological schools. The Hellenists were Jews descended from those whom the destruction of Jerusalem had landed in foreign countries, represented in the list of chapter ii: 9-11, whose contact with other nationalities and the prevailing Greek culture had produced a broad and liberal and progressive spirit. Barnabas was of this party, a man fit to associate with Paul a little later in carrying the gospel on its universal mission. The story of his gift is probably recorded because he was the most prominent, perhaps the first, of the Hellenists to convert his possessions into money and offer it for distribution among the needy believers. His example was undoubtedly followed by other Hellenists, and produced an unlooked-for result, because in the large increase of disciples the Hellenist widows did not receive as much of the money as it was supposed they were entitled to. A vigorous protest led to the selection of men competent to oversee the distribution of funds, prominent among whom was Stephen. This was the wedge used of God to separate the localized church and scatter it for the accomplishment of the world's redemption. Two pictures of the church are sketched in this chapter, containing the "arrest of Stephen."

I. ITS INTERNAL RELATIONS.

It is almost with regret that we read the opening verses of this chapter, and contrast them with the previous descriptions of the Church, e. g., ii: 43-47. But this regret is not well founded. If we were seeking a model for a modern church to copy, it would be found in this description (vi: 1-6) rather than in those going before. Four much-needed lessons for our Sunday-school pupils are here shown.

1. The model church is full of the ordinary elements of human nature. The stock objection of many in these days lies just here: "The Church," they say, "is full of people with glaring faults, selfish motives, unworthy aims, and we do not want to join it for this reason among others." Such a statement is a detailed method of saying that the church is made up of people with *human* natures. Pray, what other kind of nature should the Church be made of! Nothing is more of an eye-opener to the new convert after a very short experience in the Christian life than the fact that his old nature is still a part of him, and no miracle of extirpation has taken place because he has been converted. It takes him some time to learn that whatever new principle has come into his life it has to deal with that old human nature of his, to battle with it, to be wounded by it, to maintain its supremacy with difficulty, and become the victor by long, weary conflict. The church is composed of those in whom this process is at various stages, and the last thing to be looked for is a church from which the elements of human nature are eradicated. Study verse 1 in the light of that thought.

2. The model church is swift to adjust itself to varying conditions. The new circumstances begat a serious state which the Apostles had to deal with, and their common sense was equal to the occasion. Hitherto organization had been unnecessary; now it became imperative and they adjusted themselves to the new conditions. Your stereotyped organization will be a fossil in a little while. Adjustability is a cardinal virtue in any assembly that means to be forceful and aggressive.

3. The model church affords opportunity for every one to serve according to his abilities. The Apostles had power to preach and bear witness of the resurrection. The deacons were chosen for ability to administer the funds. If the "multitudes" in that early Church found a place to serve the Master it was a model for our organized Christianity in this twentieth century.

4. The model church is moved by and recognizes the authority of the Holy Spirit. The description in verse 1 is very instructive. It shows the one great fact which needs to be borne in mind continually, that the elements in our human nature constitute the real danger to the Church, not because they are a part of our nature, but because they are not under the sway of the Spirit. That first verse shows us the Church's constituency on the verge of slipping from under the dominancy of the Spirit. The multitude was getting full of something else, and trouble threatened in consequence. Fortunately, they were wisely counseled, and followed the path back to the authority of the Spirit. We are filled with admiration and envy of the early Church, because its entire membership is under supreme control of the Spirit. We are filled with regret at the first suggestion that it is passing out from that control. Unity, gladness, increase and power were theirs so long as they yielded implicitly to the Spirit. It would be the same now. It depends on what the Church's constituency is "filled with." Let these be full of "business," "pleasure," "selfish ambitions"—anything, except the Holy Spirit, and it destroys his unifying control, limits his working, curtails his power, and diminishes his authority. The ideal Church of earth is not one composed of saints, but of sinners completely controlled by the Spirit, who will become saints. The Spirit's ability to employ the too often

conflicting human elements in the Church for God's glory and object is no less now than in the apostolic era, and any Church yielding completely to his authority would become as conspicuous as did that.

II. ITS EXTERNAL RELATIONS.

1. With internal unity restored, the work advanced with increasing power, the entire body of believers manifesting their spirit and purpose. Besides the multitudes converted the Word got hold upon the priests, whose training, official position and prejudices made them peculiarly unreceptive. It was the application of the Word to the reason, rather than to the emotion, that must have swayed this class, and given great force to the work of the Spirit.

2. Great beneficence among the people still bore witness to the divine good will. Stephen is the first Hellenist recorded to have "wrought great wonders and signs among the people," but, he was full of "grace and power."

3. The synagogues were pressed into service as good opportunities for proclaiming the gospel. It is said that there were over 450 synagogues in Jerusalem. Following Christ's example his disciples could get a hearing whenever a service was held (Luke iv: 16.)

4. Opposition from the chief priest and his party seems to have ceased, and no barrier appears to thwart the zeal of the Christians. But it comes from an unexpected quarter. The Hellenists, whose orthodoxy was questioned by the more conservative Nationalists, found opportunity to vindicate themselves, in the words of Stephen, himself a Hellenist. For the first time, the people are stirred to antagonism. Public opinion becomes divided. Mob violence is used and Stephen is arrested. False witnesses twist his words into damaging testimony. It began to be with the Church as it was with her Master.

Christian Endeavor Service.

By Rev. J. H. Goodell.

Obedience. (I Sam. xv: 22, 23; I Kings iii: 14; Rev. xxii: 14.)

Topic for February 23, 1902.

Obedience is a large word and covers a wide range of conduct. Very few people who are religious in any sense would allow themselves to think that they do not obey God. But in claiming obedience to their Maker they would have widely different meanings. There would be, for instance, the mechanical obedience. It is like the factory bell or whistle, at the sound of which workmen start for their loom or lathe or machine. There are a number of religious signals like the church bell or the Lord's day or the hour of prayer, and we turn to the performance of some kind of religious duty supposed to be in accordance with God's will. We ought not to be hasty in altogether condemning even this kind of lifeless obedience if it can be called such. Doubtless it has its value. It may have its influence in sobering and quieting and restraining one's life. But it is far from the obedience taught in the Word of God.

* * *

Then there is the obedience which arises from habit, just as one comes to do, without thought, anything which has been pressed upon him from childhood. Unless a custom has been made obnoxious and irritating in our early days it is very difficult not to follow the habit in later years. It does not mean much for some of us to be orthodox, because "it was the way we were brought up." People sing in the choir because they always have done so. They say, "Our Father" and "Now I lay me" as their never-to-be-omitted prayers because it was so carefully inculcated in their infancy and youth. Whether they have any religious life or not, they would feel out of place not to repeat those prayers of a lifetime. It is not unusual for us to scout this kind of obedience; and it may not be of much value in our heart culture. But any practice which keeps from our lives a worse one, while it may not be spoken of as a great virtue, is not utterly worthless. Even obedience to some of God's requirements because of habit is better than none.

* * *

There may be also the obedience which arises from fear. We speak of reducing crime and vice by "enforcing law." That is, we try to make society better, in its outward habits at least, by making penalty swift and certain. Then men obey the requirements of their day, because they fear the results if they do not obey. Even that is better than an "open town." Men who have a wholesome respect for righteous law because of what its infraction may bring upon them are in better condition to go a step higher and live a little better than those who have no fear to hold them from plunging into all sorts of iniquity. So in this sense, even, "the fear of the Lord is the beginning of wisdom." Thus Jesus said, "But I will warn you whom ye shall fear: Fear him who after he hath killed hath power to cast into hell (not hades); yea, I say unto you, Fear him." It is wholesome to obey, even from fear.

* * *

But after all has been said of these motives for obedience, there is a much better way. God has intended that our obeying him shall be a happy condition. Fear and compulsion and arbitrary power are not to be connected with obeying God. Jesus said to his disciples, as one of the last words before he went through that terrible ordeal, "Ye are my friends if ye do the things which I command you." Then again, "If a man love me, he will keep my word." Obedience is not the hard word which we have made of it. It is just carefully carrying out the instincts of loving friendship. It is pleasing him whose joy and good will are very precious to us. It is a pleasure, and no hardship, to obey any command or requirement of a friend. if our love is sufficiently fervid. Our delight in obeying God is always a matter of our actual love toward him.

* * *

There are two considerations which will tend to keep us loyal and careful in our obedience. One of these is the knowledge that God knows exactly and unerringly what is best for us. There is a kind of ragged obedience which obeys when we like it and does not when we do not like it. No wonder this is very severely condemned in the Bible. A man who ignores us altogether gives us less trouble and sorrow than a pretending friend upon whom we cannot rely. But if God knows what is best in one thing, he does in another. To trust Jesus in one matter and to distrust him to the extent that we will not follow him in another is to be a troublesome and unsatisfactory Christian. Obedience to God is a matter of reason and sense more than of sentiment.

* * *

Another consideration is that only by our most careful obedience can God do for us what is in his mind to accomplish. So often do we forget this fact! I do not like the word submission in our relation to God. That belongs to rebels, but not to Christians. We are so constituted that God can do little for us against our

wills. He told Saul that "stubborness is as idolatry"; that it is like following another God. This careful attention to all of our life to have it conform to his teaching is the only way to make it possible for God to do all that he desires to do for us in this world or the other. A child only half obedient, but indifferent or stubborn at other times, can never get the most out of school or home or country. Neither can a Christian under like circumstances make much out of this life or prepare well for the other.

Woman's Board of Missions for the Pacific.

President.....Mrs. A. P. Peck.
819 Fifteenth street, Oakland.
Treasurer.....Mrs S. M. Dodge.
1275 Sixth avenue, Oakland.
Home Secretary.....Mrs. W. J. Wilcox.
576 East Fourteenth street, Oakland.
Home Secretary.....Mrs. R. E. Cole
1367 Castro street, Oakland
Foreign Secretary.....Mrs. C. W. Farnam
Fruitvale.
Branch Secretary.....Mrs. H. E. Jewett
2511 Benvenue avenue, Berkeley.
Superintendent Young People'sWork.....Miss Alice M. Flint
60 Santa Clara avenue, Oakland.
Recording Secretary.....Mrs. S. F. Bufford
1814 Sutter St., San Francisco.

Ireland Home.

The many who are interested in the fate of "Ireland Home" at Amanzimtoti, Zulu Mission, South Africa, will be glad to hear that there is a prospect of its being reopened by Mrs. Ireland, who is shortly to return to her field of labor, after having had her eyes treated in this country. The eyes are not wholly well yet, but by continuing the treatment herself, Mrs. Ireland hopes to be able to start the school again.

The old building in which the school was held has been condemned as dangerous to health and almost uninhabitable and for a time it has been closed and the girls who were its inmates either went home to the kraals or to one of the other girls' schools. It was hoped that enough money might be contributed to build a new home which would be dry; where teachers and pupils could live and work without danger of contracting disease.

Meanwhile, Mrs. Ireland thinks it possible for her to live in the old house for a time, in spite of the dampness. So, in a month or two, she will sail on her return. On her arrival at Natal she hopes to be joined at Amanzimtoti by her older daughter, who remained in the Zulu Mission when her mother came to America. Together they will try to make the house somewhat habitable and get the girls together again. In this way they hope to tide the school over till the new building can be put up.

Of course, the very strictest economy must be practised. When Mrs. Ireland came to America she feared she might never be able to go back; and so many things which were of more use to her than to any one else were disposed of in various ways. These cannot be replaced at once, if ever. With joy and hope and trust, this missionary mother goes back to the work in which she has spent many years and we would all pray for her and bid her Godspeed!

"Via Christi" and Missionary Circle of Pilgrim Church, E. O.

Twenty-nine people responded to the invitation to be present at the Missionary Circle Tuesday afternoon, January 31st. The meeting was held at one of the homes of the Church, and as a new order of things was introduced, we are asked to say a few words through our "column" about it.

The study of missions, with "Via Christi" as a text-book, was begun. The first chapter was the lesson of the day. The delightful event of the occasion was the presence of our pastor, who took charge of the class. Previous to this time, twenty-four copies of the book had been sold—so nearly all were prepared with ready answers to the questions given.

The devotional exercises were conducted by our President. Short papers were read on "The Early Martyrs," "Early Translation of the Scriptures," "Early Hymns," a talk on "The Roman Emperors," and on "The Catacombs of Rome." The latter was given by Mrs. S. M. Farnam, and as she had so lately traveled in Rome, it was most interesting.

After a social time, in which simple refreshments were served, the circle disbanded for one month.

All voted the introduction of "Via Christi" a decided success. From our experience we can heartily commend it to all our auxiliaries. The book is for sale at L. H. Cary's, 16 Grant avenue, San Francisco.

[Beside in the Pilgrim church, "Via Christi" is being studied in Plymouth church, San Francisco, Berkeley First church, Fruitvale, Stockton and Pacific Grove. It is hoped that still other missionary societies have taken up this delightful study. May we be informed of their progress?]

China.

The following interesting account of resuming work in a district desolated by the Boxers is taken from Woman's Work for Woman, and is written by Dr. Edna B. Parks, of the Presbyterian Board:

"As you see, I have returned to Wei Hsien. The Consul gave permission for us to use our own judgment about ladies returning to the interior, and a number of us have come.

"No building has been done on the compound, so living room is scarce and at a premium. The wards of the Woman's Hospital, two rows of Chinese rooms, were not burned, and suffered only the loss of doors and windows. These have been refitted and the boys' school opened in one room, while Mr. and Mrs. Robert Mateer and I occupy the other row for the winter. * * * I wish you could see how cosy we are. Of course they are only Chinese rooms, with brick floors and thatched roofs, but with the *k'angs* taken out, glass windows and foreign doors and liberal use of whitewash and fresh paper, we are as homelike as you please. The entire row of rooms has a south exposure and we anticipate no difficulty in keeping warm with the little stove we have brought with us. * * *

"The compound is a desolate place with the blackened ruins everywhere. Piles of bricks and mortar, weeds and vines and bushes running wild. The pictures did not show the real desolation of the place. * * * As we first climbed about the ruins, I could sympathize with the teacher who, with a few friends, ventured back to the place some little time after the riot. They were not allowed to enter, the place having been placed under guard. He describes how they climbed upon the graves outside, and looked over the wall and says: 'First we wept, then we prayed, and then we sang, 'Where, oh, where, are the Hebrew children?' But the trees are left to us, fruit is not killed out, flowers are blooming and the creeper is doing its best to cover the unsightly debris with its beautiful long, green sprays, and I seem to be getting the reconstruction fever and can begin to look upon the

houses as so many piles of bricks to be reconverted into homes. Some of the houses are being torn down, and we expect an architect in a few weeks to help plan 'the new compound.' On account of the difficulty of getting wood and for climatic reasons, little building can be done before spring.

"We do not expect to properly open the medical work this fall and winter, having no suitable place, and as yet no outfit, but I suppose both Mrs. Mateer and I shall have more or less of it to do. We will be the only ladies here during the winter, and Mrs. Mateer will have her hands full with the school and the women's work, and I hope to help her so far as my language will allow, and also continue my study. It is good to be back and every one seems glad to see us. There has been an avalanche of women here today, coming and going all day long. There is a great call for classes and itinerating in the country around about, but I doubt whether it will be possible to go out very much; it is still rather soon after the trouble for women to travel about as we did before. Pray that it may soon be made possible."

Book Notices.

"Christ and Life," by Robert E. Speer. In these brief articles on the practice of the Christian life the questions and problems which confront the Christian are considered in a very sympathetic manner. There are chapters on The Place of Prayer, The Study of the Bible, A Christian's Standards, A Christian's Friends, A Christian's Thoughts, The Nobility of Wrath, The Place and Power of Habits, The Selfishness of Sorrow, Christ's Reversal of Human Judgments, How Christ Ranks Duties and Interests. All in all, the thought of the reader will be directed to a true conception of Christian living and an inspiration given to action in accordance therewith. [F. H. Revell Co. Chicago. Pp. 232. $1 net.]

"Times of Retirement." By George Matheson, D.D. This is the best book of devotional meditations that has ever come to our notice. As the author says in the preface, "Any one of these meditations can be read in three minutes," and yet "three minutes may influence a whole day." The blind Scotch preacher and the Revell Company have done a splendid service in giving them to the public in book form. One of our pastors, looking into this book for a short time the other day, remarked, "I must have it." The layman, as well as the minister will find the $1.25 which he spends for this volume well spent, for it is a book for no class, but for all whose aspirations are heavenward. There are nearly a hundred different meditations and an interesting biographical sketch of the author. [F. H. Revell Co. Chicago. Pp. 301. $1.25.]

"Evolution of English Congregationalism." By Alexander Mackennal, D.D. These sketches constitute the Carew lectures in Hartford Theological Seminary for 1900-01. Their purpose was "to instruct the students and others as to the spiritual forces and conditions which have made English Congregationalism what it is today." There is no higher authority than Dr. Mackennal on matters pertaining to English Congregationalism, and the present volume presents much that is of value and interest. Independency is traced back to the beginnings of the Puritan movement, and its development under the pressure of its environment is shown. Topics are as follows: The Problem of the English Reformation, Congregatonalism before Robert Browne, Presbyterians and Independents, Reactions and Revivals, Congregationalists and Anglicans, Seventeenth Century Independents and Twentieth Century Congregationalists. [Pilgrim Press. Boston. Pp. 250. $1 net.]

"Orations and Addresses." By Richard Salter Storrs, D.D. LL.D. This is the volume concerning which the Rev. E. E. P. Abbott of Chula Vista wrote so charmingly in The Pacific for January 23d. It is a volume in which all lovers of literature and oratory will take delight. The perusal of such orations will do much to improve the style of writers and speakers. The subjects of the orations are: Abraham Lincoln, The Early American Spirit and the Genesis of It, The Declaration of Independence and the Effect of It, The Recognition of the Supernatural in Letters and in Life, John Wycliffe and the First English Bible, The New York and Brooklyn Bridge, Manliness in the Scholar, The Broader Range and Outlook of Modern College Training, The Puritan Spirit, The Sources and Guarantees of National Progress, Chrysostom, the Great Preacher of the Fourth Century, Commerce an Educator of Nations, Forefathers' Day, Consolidation of Brooklyn with New York. [Pilgrim Press. Boston and Chicago. Pp. 591. $3 net.]

"Bible Lessons for Little Beginners." By Mrs. Margaret Cushman Haven. These lessons are intended for the use of primary Sunday-school teachers, mothers, and all who are interested in the instruction of the youngest children in the great foundation truths of the Bible. The plan adopted for the course is such that the truths are presented in accordance with the psychological laws of the child's interest and growth, and each subject is treated with simplicity and thoroughness. The lessons are given both in outline and detail: the latter answering the inexperienced teacher's query, "How shall I teach this lesson?"; the former giving an answer to the more important question, "Why should the lesson be taught in this way?" With the lessons fully written out, suggestions for music, blackboard sketches, and pictures, young and inexperienced teachers cannot err in their use, and even trained educators will find them most suggestive and valuable as a study in method. [F. H. Revell Co. Chicago and New York. Pp. 223. 75 cents net.]

Porto Rico by Lime Light.

Secretary J. E. ROY, of CHICAGO, has just furnished Rev. J. H. Williams of Redlands a brand new set of lantern slides upon Porto Rico. These can be had on the same terms as the other two sets of which he is custodian: careful usage, expressage paid and a collection taken, either at the time of the exhibit, or during the current year. The other two sets in his charge are those of the "Indians" and the "Chinese and the New Possessions." J. E. ROY.

A Spirit-Level to Live By.

A little boy saw his father using a spirit-level to see if his work was "true" and straight.

"What's the use of being so careful, papa?" he asked. "It's pretty good, I guess. It looks so."

"Guessing won't do in carpenter work," said his father, sighting along the edge of a board and shaving it the least bit in the world. "You have to be just right. Folks guess at too many things. God doesn't like that way of living."

"Guess there aren't any spirit-levels for living by!" laughed the little boy, watching him.

"Yes, there are," said his father, earnestly. "You'll find them in the Bible. Try all your actions by that. Make 'em true and straight, and no guesswork about 'em!"—Methodist Protestant.

Church News.

Northern California.

San Francisco, Bethany.—Four persons were welcomed into fellowship last Sunday.

Redwood.—There were two additions to the membership at the last communion service.

San Francisco, Fourth.—Eleven persons united with the church last Sunday on confession of faith and three by letter.

San Lorenzo.—The San Lorenzo church has adopted individual communion cups, which were used last Sabbath for the first time.

Wyandotte—There was one addition to the church last Sunday on confession. One of our members has presented the church with a number of chairs. At Palermo the services have been interrupted by the appearance of scarlet fever in the town.

Lincoln.—The visit of Mr. and Mr. Broad on Wednesday, the 5th inst., to the Lincoln church was a real benediction. There was a large and enthusiastic audience at the evening meeting, and the addresses of both Mr. and Mrs. Broad were well received and greatly appreciated. The congregation that is fortunate enough to secure a visit from these distinguished Home Missionary workers may well indulge in self-congratulation. As a result of their visit we hope for still larger things than the church has yet done, creditable as has been the effort in that direction the past year. Our Ladies' Aid Society has just voted to appropriate ten dollars to the Woman's Board in answer to an appeal by the Home Secretary, Mrs. Wilcox, and five dollars to our Home Missionary Society in the movement for self-support.

Pacific Grove.—The annual meeting of Mayflower church, which took place on Jan. 29th, was an enjoyable occasion, there being a large attendance. One hundred and seventeen members of the church and congregation partook of the bountiful repast spread by the ladies. The response to the roll call was in Scripture verses by those present, and notes of greeting from absentees. The reports given by the officers of the church and its various societies showed all bills paid and a balance of $30 in the treasury; and also that no one of the seven Congregational benevolent societies has been forgotten; $98 having been raised for the California Home Missionary Society, and a total of $214 cash contributions to all benevolences, besides a helpful barrel filled and valued at $33. An unusual and interesting feature of the occasion was a surprise wedding of one of the members, which took place at the parsonage, to which all were invited at the close of the supper. After the ceremony, by which Miss Olive C. George became the bride of Mr. Frank M. Harris of Imusdale, Calif., the newly wedded couple came into the meeting at the church, and the bride responded to her name. The occasion was much enjoyed, specially by the young people who gave the newly wedded couple a hearty and joyous farewell with rice and flowers and good-byes. Two members were received by letter at the communion service on the following Sabbath. Mayflower church enters upon another year with good hope and courage.

Southern California.

Perris.—Sunday, Feb. 2d, Supt. Maile presented the claims of Home Missions to this church. Pastor Mathes is working earnestly for a large collection and for four Sundays will have the special collection before his congregation.

Los Angeles, First.—The First church had a delightful twilight communion February 2d. Over 600 communicants were present. Fourteen additions. Mrs. Day has been quite ill for several weeks. Since her partial recovery she has been visiting with friends in Pasadena.

Los Angeles, Pico Heights.—A Sunday-school Institute of three sessions was held with this church, February 4th and 5th, conducted by Supt. H. P. Case. Excellent papers were given by local workers. An illustrated lecture on the Bible, by Rev. Wm. Horace Day, was very instructive and highly appreciated.

The Spanish Work.—The Home Missionary Society places in commission Rev. C. B. Case for work among our Spanish-speaking people in many Southern California communities. He has had much experience in this line of work, as missionary of the A. B. C. F. M. in Mexico and also in independent mission work in Southern California, and is highly acceptable to Spanish-speaking people.

Pasadena, First.—This church led off grandly for Home Missions on Sunday, Feb. 2d. The preceding Sunday Pastor Lathe had preached a stirring home mission sermon. On the day for the offering Mr. A. K. Nash, a business man of the church and a member of the Southern California Home Missionary Committee, made a brief speech which so moved the audience, in which were many tourists, that more than $400 were given and pledged then and there. Another one hundred is expected to be added to this amount.

Claremont.—The day of prayer for colleges was observed at Pomona College, the day being devoted to religious exercises. President Gates conducted the chapel services at 8:40 a. m. Then followed group prayer-meetings. Then, at 10:30, preaching by Rev. Chas. S. Rich, lately pastor at Stockbridge, Mass., now supplying our church at Sierra Madre. In the afternoon the Y. M. C. A. and Y. W. C. A. held special meetings and Rev. Mr. Rich preached again in the evening. The Lord was present with his blessing.

Los Angeles.—The statistics of the Congregational churches of Southern California are collected for the calendar year 1901, except that two churches have thus far neglected to send in their reports. The number of churches is 79—the same as the preceding year. The membership is 7,425—97 more than the year preceding. The whole number of additions to membership reported is 901—313 on confession and 588 by letter. The benevolent contributions reported are $26,006, and the home expenditures $87,278. The gain in benevolent contributions over the previous year is $1,305, and of home expenditures, $12,488.

Oregon.

Forest Grove.—The report at the recent annual meeting showed the church to be in a good condition. The Times says: "Letters from former pastors were read. Rev. Mr. Dunning sent greetings from Boston, and announced that arrangements had been completed by which they would sail from San Francisco in March for their new work in Japan. Rev. H. S. Mills, pastor in 1883-5, wrote from Michigan. Prof. Ferrin gave a little sketch of Mr. and Mrs. Mills and their work here that was quite touching. Rev. Austin Rice, pastor be-

fore Mr. Dunning, sent greetings. Rev. S. M. Freeland's letter was couched in the style of a Pauline epistle and its injunction was for the church 'to go forward.' The church now has $2,133 of a building fund on hand and plans are being put in shape so that it is hoped that the work of rebuilding can be taken up at an early date."

Notes and Personals.

The Rev. Dr. Barrows will speak at Saratoga Friday evening.

The largest congregation since the building was dedicated is reported for Park church, in this city, last Sunday.

Pilgrim church, Oakland, now has Sunday calendars, printed on a little printing press bought by a member of the church.

Rev. J. B. Orr is assisting the Rev. J. R. Knodell of Santa Cruz in a series of meetings which are to continue this week and next.

Rev. S. C. Patterson of Petaluma and Rev. J. H. Goodell of Market Street church, Oakland, exchanged pulpits last Sunday.

The Suisun Courier writes that the Congregational church at that place is prospering under the direction of Mr. Herbert Livingston.

Next Monday the Rev. C. D. Milliken of Cupertino will read a paper at the San Francisco Ministers' Meeting on the subject, "Monotones."

The Rev. F. N. Greeley, who continues to supply at Palo Alto during the absence of Dr. Baldwin, brings good report from the work at that place.

Miss Pauline Swarts, an American Board missionary of Niigata, Japan, arrived on the last steamer and went East at once, called home by the death of her father.

The Redlands church plans for a $7,000 pipe organ. A Los Angeles paper states that, following the same plan as in building a few years ago, the organ will not be purchased until funds are on hand to pay for it.

The San Bernardino church now has young lady ushers. The new arrangement was inaugurated by the Ladies' Aid Society. The Sun says: "They believe that it will have a tendency to increase the home-like and cordial feeling so necessary for securing the attendance of those who have no church home, but go where they feel there is a welcome."

The auditorium of the church building to be erected by the First church of Los Angeles will have a seating capacity of 750. There will be connected with this a Sunday-school room with a seating capacity of 446; and the auditorium gallery will seat 420, giving a combined seating capacity of 1,610, with every pew and chair in full view of the pulpit. The edifice will cost $75,000, and will be built of wood and stone.

Remember the Church Extension Anniversary at Market Street church, Tuesday eve, Feb. 18th. Each church is entitled to two voting and three honorary delegates. Names of the same should be sent in writing to Mr. C. Z. Merritt, and those preparing to attend should notify Rev. J. H. Goodell, 822 Fourteenth street, Oakland. Friends from the west side of the bay may take the Berkeley train to Sixteenth street, and electric car to Sixteenth and Market, then walk north two blocks. It is expected that Rev. and Mrs. Broad and Rev. G. C. Adams, D.D., will speak.

The reports at the annual meeting of the San Diego church showed the total receipts for the year to have been $4,572.82. The total membership is 450, a net increase of 25 for the year. Fourteen Sunday-school scholars joined the church during the year. This church conducts an excellent Chinese mission. There are at present 54 Chinese boys on the mission register, 21 of whom are Christians. The Ladies' Aid Society has started a pipe organ fund, and have already secured $343.

Child-Murder Allegation Not Made.

Editor Pacific: In reading the articles from several writers in The Pacific of last week I find but one thing that calls for a reply, which I make in the form of a correction. Referring to the atrocities of Chinatown, I am reported as having used the word "child-murder," a term I have never used, and for which I disclaim any responsibility. Yours truly. *William Rader.*

Inland Empire Letter.

By Iorwerth.

President Penrose of Whitman College spent a portion of last week in the mining towns of northern Idaho. His itinerary covered Mullan, Wallace, Kellogg and Wardner, lecturing or preaching in each place. It proved a great treat to the people and we believe that in time "Whitman" will reap some benefit. It was the privilege of the writer to make a flying visit to Walla Walla recently, after an absence of several years. The development of Whitman college in buildings and other equipments during the administration of President Penrose has been remarkable. The Whitman Memorial building is an imposing structure and admirably adapted for the purposes for which is was built. A full-size portrait of Rev. Cushing Eells, D.D., the founder of the institution, graces the main hallway. It is an impressive representation of the heroic apostle as he appeared at his best to those who knew him during the last years of his life. The recitation rooms, laboratories, library and chapel are all large, well-ventilated and fittingly furnished. Whitman College has an excellent corps of teachers and a high-grade and enthusiastic class of students. The attitude of the people generally toward the college has been wonderfully changed during the last twelve years, from that of indifference to genuine interest and pride. It was a pleasure to see the genial face of Rev. Austin Rice and have a brief interview with him. He is doing excellent work as pastor of the Congregational church. He reported the two weeks' preaching of Rev. H. C. Mason as helpful and inspiring.

The church at Pendleton, Oregon, is giving some evidence of being revived. The history of this church is somewhat peculiar. It was once in quite a flourishing condition and has enjoyed the ministry of some able men. But until last December it was without Congregational preaching for three years. But the few faithful ones kept together and sustained a Christian Endeavor meeting. In December Rev. D. Staver began to serve the church and regular services were resumed, which have been continued. The church is now looking for a pastor, and despite years of languishing, with the right man and proper support it ought to succeed.

Rev. G. R. Wallace, D.D., of Spokane, has changed the Sunday evening service to a musical vesper service, with a lecture, to be held at 5 o'clock instead of 7:30. The subject of the lectures for February is "Four Great

Orators Who Lifted the World Godward," viz., John Chrysostom, Savonarola, John Knox, George Whitefield. Revival services are held at the Swedish church, Spokane, this week and to continue two weeks. The pastor, Rev. John Huleen, is assisted by Revs. A. R. Anderson, C. F. Sandstrom, Carlson and Josefson.

Pastor Huleen made a visit to the Coeur d'Alene country recently, preaching at Mullan, Burke and Harrison. He has found as many as 80 Swedish families in the mining camps, the most of them hungry for Gospel privileges.

Oregon Letter.

By George H. Himes.

Eleven new members were received at the Freewater church, Rev. E. A. Child, pastor, at the last communion and a goodly number have already signified their intention of uniting at the next communion season. For two years this church has been in a quiescent state, in fact, has retrograded, fifteen members having been dropped from the roll. Since the present pastor began his labors, however, affairs have begun to assume a more hopeful aspect. Mrs. Child has a Bible class for women. This meeting is held on Thursday afternoon of each week. The Sunday-school has doubled in attendance, and is now self-supporting. A Y. P. S. C. E. has been started, but this does not thrive as well as could be wished. A meeting for children is held every Saturday afternoon, and it has an average attendance of sixty members. This is one of the "wise-hearted" works of the good women of the church, and its influence for good cannot be measured. During that day, when children are out of school, it is wise, indeed, that something in the nature of a restraining influence is thrown around them. By this gathering they can be assembled in a wholesome atmosphere, and taught much in temperance and Christian life that is helpful. A Woman's Missionary Society has been recently started by Mrs. Child, and the ladies are enthusiastic in its support, taking up both home and foreign work. Altogether, there is a good field for work at this point, and the material at hand is capable of being moulded into useful Christian men and women. The vision of the business men, is, however, as a rule, extremely narrow, they not being willing to recognize the value of supporting an aggressive religious work in the community.

The special meetings at the church in Forest Grove still continue, under the ministrations of Rev. Daniel Slaver, acting pastor, assisted by Rev. C. F. Clapp. The interest is reported as on the increase, with encouraging prospects of a large ingathering on new members.

Rev. A. Risser of St. Paul, Minn., has been secured to temporarily supply the pulpit of the Congregational church at Hillsboro. He preached there January 5th, and then went on to Southern California. He will serve the church for three months at least.

Rev. J. M. Barber is holding revival meetings at the Hoodview church, Wilsonville, and is being assisted by Rev. Mr. Glenn and wife of Dayton, Oregon.

The address before the Men's Congregational Club at the Oregon City Congregational church, on the last Wednesday evening in January, by Rev. Stephen S. Wise, rabbi of Beth-Israel Synagogue, Portland, upon "Israel's Gifts to the World," was a masterly effort, and was listened to most attentively by a large audience. The Ladies' Aid Society had charge of the refreshments. It is probable that the February meeting will be addressed by Mr. C. E. S. Wood, a prominent attorney of Portland. Mr. Wood is a graduate of West Point, and served with distinction under Gen. O. O. Howard as an aid during the Nez Perces War of 1878. A little later he began the study of law, and when he became properly equipped he began practicing in this city. He is a member of the firm of Williams & Wood, and is recognized generally as a man of uncommon ability.

The topic of Rev. E. S. Bollinger of the Oregon City church last Sunday was "The Unreasonableness of Our Prejudice against the Jew." This is appropriate after the address by Dr. Wise before referred to.

It seems probable that the Pacific Congregational Congress will be held sometime in July this year, at Plymouth church, Seattle, and that the Moderator of the last National Council, Rev. Amory H. Bradford, D.D., of Montclair, N. J., will be there to assist in the discussion of the religious problems of the Pacific Coast. It is hoped that he will be present, as no man in our denomination would be more cordially welcomed than he to the Pacific Coast. It may be remembered that he spent several months here in 1874—July to December—and made extensive tours with the home missionary superintendent of the Pacific Northwest, the late revered Rev. Geo. H. Atkinson, D.D.

On January 30th, Josiah Little Atkinson died very suddenly, after an illness of only two hours, lacking but a few days of being seventy-nine years of age. He was a brother of Dr. Atkinson, and was a California argonaut of 1849, living for most of the time until 1865 near Sacramento. That year he came to Oregon, and always made his home in Portland. He united with the First Congregational church soon after his arrival, and remained up to the day of his death an exemplary member.

Church Building Society.

Owing to the fact that some of the churches send their offerings directly to New York, it is impossible to prepare any statement of the year's work until the issuance of the Treasurer's report in the Church Building Quarterly. That has just been received and so we are able to give the friends the following concerning the

PACIFIC DISTRICT.

1. The number of contributing churches for 1901 was five in excess of the previous year. Inasmuch as the denomination fell behind in this respect 154, it is a matter of congratulation that the extreme West did so well. In all, 326 of our churches sent contributions. This is about seventy-five per cent of the whole number within the district. Through the country at large fifty per cent participated—3,004 in all. Had our average been more than that of the denomination, we would have had only 225 instead of 326. Had the general average been equal to ours, the Board would have been cheered with 4,500 co-operating churches.

2. Loans aside, the Grant department gives the district credit for $12,400—some $7,000 more than in 1900. From this same fund the Board invested within our bounds $13,900. Had we raised only $1,500 more, the district might have claimed, in this particular, self-support.

The church members of this district are 30,000, and hence the average gift per member is forty cents. Such an amount from the whole denomination would have provided $240,000—nearly $100,000 more than is credited to the Grant department.

3. Including receipts from all sources—loans as well as contributions, the amount placed to the credit

of this district is in round numbers $21,500—nearly $8,000 in excess of last year. This is eight per cent of the total proceeds for 1901—$251,000. As intimated above, our membership is five per cent of the denominational strength, and it is gratifying to know that one-twelfth of the income came from one-twentieth of the Congregational forces. Had the returns from the whole country been in the same proportion, the Board could have reported a total income of $400,000.

4. The investment by the Board, loans included, in the various parts of the district, was $23,300—eighteen hundred dollars greater than the receipts. Last year the excess was nearly $8,000. It is interesting to note (a) that Arizona, California, Idaho, Montana, Utah and Washington each exceeded the returns of 1900; and (b) that Alaska, Idaho, Montana, Nevada, New Mexico, Oregon, Utah and Washington each provided more money than was invested therein.

5. Encouraging as these facts are, they furnish no ground for lessening our efforts. The work was never more urgent. Demands upon the Board press from all quarters—the Pacific District not excepted. The outlook for large development on this western side of the continent is certainly great. Multitudes are seeking homes within its borders, some on the seaboard, others in the interior. Growing cities, enlarging towns, new hamlets, must have facilities for the gospel beyond present supply, and the next few years will doubtless reveal calls in abundance for the Building Society to extend the helping hand. To do this promptly and to the full extent of the needs, will require work on the part of its representatives, faithful performance of vows by the churches already aided, and a wide and hearty co-operation on the part of the Congregational forces, West as well as East. *H. H. W.*

"For Men Only."

By D. Gilbert Dexter.

"When I hear and see announcements made of what are called public meetings 'for men only,' I wonder what kind of an age we are living in. Has it come to pass that public speakers and managers desire to say something to men which is unfit for women to hear? It certainly looks that way."

The above remarks were addressed to the writer by one of the leading church and society ladies of San Francisco a few days after the gathering "for men only" at Trinity church, when two famous college presidents addressed the audience. The writer is not informed that any language was used on that noted occasion which would not be proper for a lady or *gentleman* to hear. Why the women were not invited has not been explained. Only one reason has been suggested by an outsider—"that there was not room." Certainly, if true, a very poor reason, and one that *gentlemen* should be ashamed to give.

There may be occasions when the sexes should be separated during a public address, but it is a rare exception. Some of the meetings held by the Young Men's Christian Association would naturally exclude women—but with that organization it should be the exception and not the rule. In a church gathering *never*. All meetings of the church should permit the presence of both sexes. The family plan for the church is the only one that will succeed.

The presence of ladies in any public assembly inspires a speaker to higher and better thoughts and to guard well the language used. Questionable phrases and stories not fit for the bar-room are eliminated—as they should be. It should not be said of any religious, political or secular assembly that there is not room for women—that something might be said which women should not hear.

In reply to the question asked at the beginning of this article I would say, We are living in a progressive age in which men and women can meet in public assemblies together and hear life problems discussed without fear of hearing words that will cause either sex to blush.

Married.

HALL—CRANE.—In San Lorenzo, January 28, 1902, at the Union church, Miss Amelia Spicer Hall and Andrews Preston Crane, both of San Lorenzo, Cal., Rev. F. F. Pearse of San Lorenzo, Cal., officiating.

Vision of a Pure Heart.

"But He is far off from pride and unbelief and impurity. Such a spirit must ever be blind to his excellence and glory, and unresponsive to his love. As soon expect a blind man to appreciate the beauties of color, or a deaf man the harmonies of sound, as expect those who are not pure in heart to see and to rejoice in the vision of God. The pure in heart alone can 'see God.'

"And they are blessed indeed. This vision of God is its own blessedness and reward. It satisfies the soul's deepest longings—in measure here, in perfection hereafter. It clothes the present with a glory which no cloud can darken, and fills it with a joy which adversity and sorrow cannot stay. And present joy is but the foretaste and pledge of eternal joy. 'Oh, blessed vision!' exclaimed a confessor of old—'to which all others are penal and despicable! Let me go into the mint house and see heaps of gold, and I am never the richer; let me go to the pictures and see godly faces, I am never the fairer; let me go to the court, where I see state and magnificence, and I am never the greater; but, oh, Savior! I cannot see thee, and not be blessed. I can see thee here through symbols; if the eye of my faith be dim, yet it is sure. Oh, let me be unquiet till I shall see thee as I am seen.' "—E. E. Chivers, D.D.

What the World Expects of Us.

Dr. Park of Andover Seminary said to Dr. Ridgaway some years ago: "The Methodist Church has greater responsibility than any other religious body in this country for the maintenance of sound religious faith."

The world also expects of us a genuine, heartfelt, glowing religious experience. I presume that when John Wesley was born you could not have found 150 men in all England to say that they knew their sins were forgiven; but after he had graduated at Oxford, God took him through the fires for fifteen years, and then he declared that the Spirit witnessed with his spirit that he was born of God; and others took up the glad story, and now you can find millions of men on both continents who can humbly say, I know my sins are forgiven. I say the world expects of us sound doctrine and a real, glowing, religious experience; and it expects us, still further, to be among the foremost of the churches in carrying aloft the banner of glowing and transforming evangelistic power. It expects us to proclaim salvation now and free for all, and to carry this proclamation everywhere throughout the land.—Bishop Foss.

There is no salvation without the salvation of the soul.

Our Boys and Girls.

When the Parson Stops for Tea.

When I come home from school at night,
An' find our parlor shutter
A-standin' open very wide,
It sets my heart a-flutter;
'Cause 'en I know th' some one's there,
For th' Parson's stopped to tea,
An' that we'll have good things to eat,
'Cause we have companee.

I al'ays hang around outside,
But once 'en I peeped in,
He was lookin' through our sterryscope
'At ma had give' to him
To 'muse himself, th' while, I guess,
An' sister Bell an' she
Went out to get things on th' go—
'Cause he had stopped for tea.

An' while I was a-peepin' in,
Th' shutter it banged to,
An' hit my head so terriblee
'At I jest yelled out, "Ou-u-u!"
'En ma came out an' marched me in,
An' stern-voiced said to me
"I'll tell your pa 'en he comes home;
He'll settle after tea."

An' 'en she says, "Go wash your face,
And tidy up your hair,
An' brush your clothes as best you can,
An' 'en go in th' parlor—
Act po-lite as can be;
'Cause you can't cut up your didoes
'En the parson's here for tea."

An' 'en I go in sheepish like,
An' say, "Good evening, sir,"
An' edge behind th' sofa back,
Half-hidin' as it were,
But he jest says, "Come here, my lad,
Won't you shake hands 'ith me,
I bleeve you've grown much taller since
Last time I stopped for tea."

An' while I'm sittin' there so good,
I hear ma run about,
Preparin' lots of things I like,
An' gettin' jellies out;
Th' smell of good things on th' stove
Makes me almost scream in glee,
Th' parson smells 'em too an' seems
Real glad he stopped for tea.

One time 'en he was here, (you know,
Most parsons jest love pie),
He said, "I think your pies are good;
Another piece I'll try."
An' as I hadn't had my piece,
I jest let out an "Oh!"
Because I couldn't help it when
I saw that last piece go.
An' pa and ma began to scowl
An' shake their heads at me,
An' that's the last time in his life,
'At th' parson stopped for tea. —Ram's Horn.

Katie's Saturday.

"Dear me!" sighed Katie, when she got up that Saturday morning.

"What can be the matter?" said mamma, lauging at the doleful face.

"Oh, there's thousands and millions of things the matter!" said Katie crossly. She was a little girl who did not like to be laughed at.

"Now, Katie," said mamma, this time seriously, "as soon as you are dressed I have something I want you to do for me down in the library."

"Before breakfast?" said Katie.

"No, you can have your breakfast first," mamma answered, laughing again at the cloudy little face.

Katie was very curious to know what this was, and, as perhaps you are, too, we will skip the breakfast and go right into the library.

"Now, Katie," she said, taking her little daughter on her lap, "I want you to write down a few of those things that trouble you. One thousand will do!"

"O mamma, you're laughing at me now," said Katie; "but I can think of at least ten right this minute."

"Very well," said mamma; "put down ten." So Katie wrote:

"1. It's gone and rained, so we can't go out to play.

"2. Minnie is going away, so I'll have to sit with that horrid little Jean Bascom on Monday.

"3. ————

Here Katie bit her pencil, and then couldn't help laughing. "That's all I can think of just this minute," she said.

"Well," said her mother, "I'll just keep this paper a day or two."

That afternoon the rain had cleared away, and Katie and her mamma, as they sat at the window, saw Uncle Jack come to take Katie to drive; and oh, what a jolly afternoon they had of it!

Monday, when Katie came home from school, she said: "Oh, mamma, I didn't like Jean at all at first, but she's a lovely seat-mate. I'm so glad, aren't you?"

"Oh!" was all mamma said; but somehow it made Katie think of her Saturday troubles and the paper.

"I guess I'll tear up the paper now, mamma, dear," she said, laughing rather shyly.

"And next time," said mamma, "why not let the troubles alone until they are a certainty. There are many of them that turn out very pleasant, if you only wait to see. By waiting you see, you can save the trouble of crying and worrying at all.—Sunlight.

Little Polly's Lesson.

It was such a beautiful May morning, with the songs of birds making glad the heart of man, that Mrs. Brook stood for a moment at the door of the milkhouse to admire the fresh green of the leaves of the apple trees as the sunlight glinted on them.

Just then she heard a dismal wail of grief from the house, where only a short time before she had left little Polly enjoying her morning sleep.

"What can be the matter with the child?" she thought, as she hurried to the house; "she was all right when I came out."

Before her mother could reach the porch Polly ran out clothed in her long white nightdress, and sobbing as though her little heart would break.

"Why, what is the matter with my baby," said the mother, as she took the little form into her arms, "Are you sick?"

"No, no," moaned Polly, "but—I—I—was just taking a little sugar out of the dish in the cupboard and—and the old clock called out loud as it could, 'Come, come, come.'"

There was a twinkle in mamma's eyes as she said: "Polly, didn't I tell you yesterday that you were not to touch the sugar without asking mamma about it?"

"Yes," confessed the little one.

"Well, God saw you when you touched the sugar, if mamma didn't, and it was his voice in your heart that made the old clock say, 'Come, come, come.'"

Then Mrs. Brook explained in such simple language that Polly understood what she meant, and the little girl was comforted when Mrs. Brook said: "Our heavenly Father loves the little children and takes especial care of them."—Michigan Christian Advocate.

PRAYER.

Prayer brings us closer to God; and the Christian cannot live without it, for the spiritual life would die. The Bible tells us to pray without ceasing. I pray everywhere; when I am at work, sometimes on the street-car, sometimes when I am walking along the street. Whenever there is anything comes up that I feel grateful and thankful to God for, no matter where I am, a silent prayer goes up from my heart. Our lives ought to always be such that others would know that we had been with Jesus without our telling them so. May God help us, each and every one, to live so we may influence many to accept our Savior; for there is no life so grand and so beautiful, and none that will pay us so well as to be a true Christian, one that loves Jesus.

IF YOU LOVE, FOLLOW.

Gaston de Foix, a brave young general of the sixteenth century, faced a superior enemy with his small but valiant army. Defeat seemed inevitable. His knights begged him not to go into battle. Suddenly Gaston sprang forward, crying, "Let him who loves me follow me." The appeal to love aroused every sense of loyalty, and was not made in vain. Knights and soldiers rushed to arms, under the spell of that watchword.

Shall we do less for Jesus, the great Captain of our salvation? His appeal rings in our ears, "Let him who loves me follow me." Shall we refuse to pledge fidelity to him, when that is the very test of true discipleship? Shall we shrink from promising everything to Christ, when we know that the pledge, the covenant, the promise, the vow, are so many strands binding us closer to God?—Christian Endeavor World.

FOUND HER DIAMONDS AGAIN.

The Princess Eugenie of Sweden has for many years devoted herself to efforts for the good of her people. Desiring to build a hospital home for the sick poor in the island of Gottland, her summer residence, she found that her ordinary income, already taxed with many charities, would not yield the necessary funds. Constrained by the love of Christ, she discovered a way by which the difficulty could be overcome. First to herself, and then to the king, her brother, she said: "May I not sell my diamonds?" Consent was given, the diamonds sold, and the home for incurables built.

Two summers ago one of its poor inmates, who seemed peculiarly ignorant and inaccessible, was deeply laid upon the heart of the princess. "I prayed much for her," were her own words in narrating what followed. When about to leave for her winter residence in the city, the matron said, pointing to this woman: "I think you will find her changed." The princess approached her bed, and the words that greeted her were: "I thank God that the blood of Jesus Christ, his Son, cleanseth from all sin"—the tears running fast down her cheeks. "In those tears," said the princess, "I saw my diamonds again."

WHAT IS GOOD HEARING?

We hear most surely what we want to hear. Out of the interests of the heart the ears hear. "Take heed how ye hear," is a by-law under our moral constitution. What concerns us catches our attention. If kindergarten or photography, if recipes or servants or babies, are supreme in our thoughts, we hear about them on all sides. What kind of things make our ears prick up most quickly? The old poet Rogers said, "I have a very weak voice, and if I did not say ill-natured things, no one would hear what I said." He knew too well what interested most people. Could he have counted on us?

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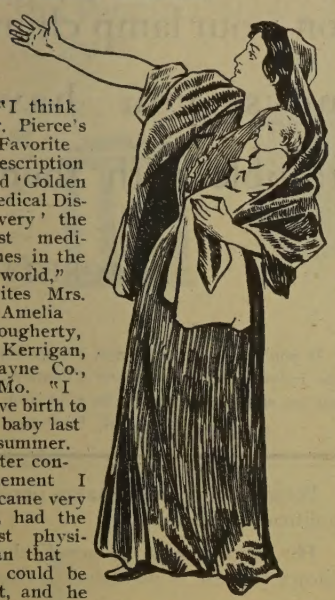
"I lingered between life and death."



"I think Dr. Pierce's Favorite Prescription and 'Golden Medical Discovery' the best medicines in the world," writes Mrs. Amelia Dougherty, of Kerrigan, Wayne Co., Mo. "I gave birth to a baby last summer. After confinement I became very ill, had the best physician that could be got, and he diagnosed my case as uterine trouble tending to dropsy. Medicine seemed to do me no good. I lingered between life and death for quite a while, every day growing weaker until I could not walk across the room. My friends were looking for my death every minute. A friend wrote and told me about Dr. R. V. Pierce, and I at once wrote to him for medical advice. He replied immediately, giving me full instructions as to what to do. I at once followed his advice, and when I had taken his medicine about a week I felt a good deal stronger. When I had taken it about one month I felt as strong as I do to-day. I took four bottles of each kind and two vials of 'Pleasant Pellets.' Many thanks for the medicine, It has permanently cured me."

FALSE VALUES.

When Abraham offered to Lot a choice of pastures, it seemed to Lot that fortune's favors had certainly come to him. So thought the Israelites when God gave them quails, and a later generation when he let them have a king. So did Jonah, doubtless, when he found the ship going his way for Tarshish. But they were all mistaken. The watered plains may have looked pleasant to Lot, but they were the way to Sodom. The quails and the king and the ship for Tarshish would better have been let alone. The real point is, not whether things are going our way, but whether they are going God's way.

"OTHER REFUGE HAVE I NONE."

In old days, if a murderer, or any other evildoer in fear of his life, once took refuge "in sanctuary," that is, in a church, he was safe so long as he remained there. Durham Cathedral has a doorway which dates from the twelfth century, with a fine iron knocker, and anyone flying to take refuge was safe when he had grasped this knocker. Is not this a beautiful illustration of a sinner finding refuge in Christ taking hold of him by repentance, faith, and prayer? "Knock, and it shall be opened unto you."

Battles are not won by lectures on gunpowder. It is no holiday work to which we are called, no dress-parade service. It cost the Son of God his life to witness for his father here in this sinful world, and he says, "Whosoever doth not bear his cross, and come after me, cannot be my disciple." Spirit-filled men and women have always been, and always will be, cross-bearing men and women. When Paul was called to service, he was told of a great work which God would do through him, and there was added to the message, "I will show him great things he must suffer for my name's sake." Before Stephen received his crown he had to bear the cross. We are quite about the cross?—D. W. Whittle.

"For Christ's sake" should be whispered in our heart at the hardest of our duties and along the darkest of our way—Raleigh.

THE DIVINE SECRET.

To most very young people the meaning of life resides in what they can get out of it for themselves; but as they grow older and they experience the strains, the disappointments, and disillusions that come even to the most favored, the perspective shifts. If they have the faculty of clear and straight vision they see that the meaning of life, the secret of its wealth and glory, consists in what they can do for others. Then the first question they ask is not, "How can I enjoy the most?" but "How can I be the most helpful?"

Dick's auntie had quite often bought him some tiny chocolate mice, which he liked very much, except for size. One day he sidled up to her coaxingly and said, "Auntie, next time you buy chocolate mice, won't you buy rats?"

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THE SIGHT OF JAPAN.

If I were asked, "What is the most impressive thing you have seen in Japan?" I would reply without a moment's hesitation: "It is the faces of the Christian women in Japan, especially those who have been trained in Christian schools." There is an expression in their faces revealing a character and a purpose in life which one misses in the majority of faces, and one can tell, with a fair degree of certainty, from the face alone, what Christianity has done for women through its schools, placing its seal of nobility on what is otherwise but a Vanity Fair.—Dr. Scudder.

BRIEFS.

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He who boasts a good deed shows that he is not used to them.

Happiness is a perfume which one cannot shed over another without a few drops falling on oneself.

A happy nature is sometimes a gift, but it is also a grace, and can, therefore, be cultivated and acquired; and it should be a definite aim with those who are training a child.—Lucy Soulsby.

Put a seal upon your lips and forget what you have done. After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself—Drummond.

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